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YALE PAPYRI IN THE BEINECKE RARE BOOK
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AMERICAN STUDIES IN PAPYROLOGY
VOLUME 24

Editor
Ludwig Koenen

YALE PAPYRI IN THE BEINECKE RARE BOOK
AND MANUSCRIPT LIBRARY II

Susan A. Stephens

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Susan A. Stephens

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Susan A. Stephens

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Preface

This volume includes literary texts, both new and re-edited, that belong to the Beinecke Rare Book and Manuscript Library at Yale. The re-edited texts include, at the request of the Director and Research Librarians at the Beinecke, a literary piece published after 1800. Many of these texts were originally published by U. M. Parnassios. I would like to thank him for his help in providing texts, bibliographies, updated notes, his own criticisms and additions, as well as those of other commentators to which he has referred. These are acknowledged in the notes. In addition he provided transcripts and some notes for nos. 108 and 111-4; however, the format which they now appear is my own. A great number of others have contributed to this endeavor. To them I should like to express my deepest gratitude: to N. P. L. for initially encouraging me in the venture; to David Keenan who has conscientiously read and improved several drafts of the manuscript; to Peter Paterson whose fidelity is always daunting but invaluable; for his observations on 105-111; to David Pearson who read and criticized several versions of 105-108, and 109 and whose clever pointer and care has vastly improved them; to Ann Hupin for her help with 107; to Michael Haslam for rescuing me from gross error and for his comments on 99-111, 112-124 and 10; to Hambley for confirming my fears about 111; and to Jack Winkler for sharing an antique metal button stone and for his remarks on 109-111. I also owe a great debt to the late Mrs. Turner who read the whole manuscript in press. Their efforts have considerably improved the text; for the errors that remain I am solely responsible. Thanks are also due to Athena Bishop-Peters and Charles Chasman, formerly of Yale University, who began the work on the indices and appendices, and above all to Carol Dougherty of Stanford University, who rearranged and typed them and to the Yale Photographic Service for providing excellent photographs. I should also like to thank Walter Cackle, Hester Coley and The John Rylands Library for providing me with photographs.

The effort has taken several years. During this time I have received continued assistance from the Directors and Staff of the Beinecke Rare Book and Manuscript Library, and in particular from Louis Martz, Stephen Peterson and Marion Weston. I hope that this volume repays them in some measure for their generosity and interest. Finally, I should like to thank Edwin Beinecke, Jr. and the anonymous donor for the financial support that has made this volume possible.

S. A. Stephens
Stanford

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EDITORIAL PROCEDURE

Texts in this volume are presented according to common papyrological practice. Punctuation, accents and breathings are added to most texts; the exceptions are those of known authors, minor scholars, and the *Shoṭṭhaod* material. A diplomatic transcription reproducing the papyrus as closely as possible is added for a certain number of literary texts. The following symbols are used:

- ⋮ resolution of abbreviations or omitted
- | | lacuna in papyrus
- ⋈ letters omitted by the scribe
- || letters written then deleted by the scribe
- (| letters erroneously written by the scribe
- g/y letters the reading for which is doubtful
- ⋈ letters of which part or all remain but which have not been read
- | | number of letters lost in a lacuna and not restored; understood to be an approximation; large numbers of dots are grouped in fives
- u/y letters inserted by the scribe above the line
- fibers run in the same direction as the lines of writing
- ⊥ fibers run at right angles to the lines of writing

The terms *recto* and *verso* are restricted to the discussion of codices, where to avoid confusion the usage of the preceding volume of these texts is adopted—*recto* refers to the side with writing running parallel to the fibers; *verso* to the side with writing across the fibers. Fractional signs occurring in papyri are normally noted in an apparatus criticus, where faults of orthography, etc., are also corrected.

Papyri are cited according to the Checklist in *BASP* Suppl. I (1978); exceptions and additions should be clear. Abbreviations for journals are generally those of *J. Amer. Philol. Assoc.*

The following short titles are used throughout:

- Blas-Debrunner-Funk = Friedrich Blas, Albert Debrunner, Robert W. Funk, *A Grammar of the New Testament and Other Early Christian Literature* (Chicago, 1961)
- Chantraine, *Grammaire Homérique* I = Pierre Chantraine, *Grammaire Homérique*, Tome I: Phonétique et Morphologie (Paris, 1953)
- Denniston GP = J. D. Denniston, *Greek Particles* (Oxford, 1954)

- Cignini, Grammaticae = Franco Cignini. *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*. Vol. I. Phonology. Milan, 1970; Vol. II. Morphology. Milan, 1984.
- Hefner, Strategos = H. Hefner. *Liste des stratèges des Nomos-Mémories publiés par les stipendiaires de l'Institut Français d'Archéologie Orientale du Caire*. Tome XVI. Caire, 1967.
- Jacoby, F. = F. Jacoby. *Die Fragmente der griechischen Historiker*. Berlin and Leiden, 1925-1938.
- Kühner-Blass = Raphael Kühner, Friedrich Blass. *Grammatik der griechischen Sprache*. I-2. Hannover and Leipzig, 1890; repr. Darmstadt, 1966.
- Kühner-Gerth = Raphael Kühner, Bernhard Gerth. *Grammatik der griechischen Sprache*. II-1-2. Hannover and Leipzig, 1898; repr. Darmstadt, 1968.
- Lampe, G. W. H. = G. W. H. Lampe. *A Patristic Greek Lexicon*. Oxford, 1961.
- Mayer = Edwin Mayer, Hans-Schmitt. *Grammatik der griechischen Papyri aus der Ptolemäerzeit*. II-1. Berlin, 1929; II-2-3. Berlin, 1934.
- Peck² = Roger A. Peck. *The Greek and Latin Literary Texts from Greco-Roman Egypt*. Second edition. Ann Arbor, 1965.
- Page-Bernier = W. Page, G. Bernier. *Manuel de la grammaire des grecs des Papyrus*. Third edition. Brastisloweg, 1911; repr. Graz, 1959.
- Roberts, G.D. = Colin Roberts. *Greek Literary Papyri*. 150 B.C. - A.D. 400. Oxford, 1960.
- Sonder, Palaeographie = Richard Sonder. *Palaeographie der griechischen Papyri*. I and II. Stuttgart, 1867-70.
- Tardewicz = Jan² = Raphael Tardewicz. *The Text of Greco-Roman Egypt in the Light of the Papyri*. Second edition. Warsaw, 1955.
- Turner, CMAW = Eric G. Turner. *Greek Manuscripts in the Ancient World*. Oxford, 1961.
- Turner, Topology = Eric G. Turner. *The Topology of the Early Codes*. Philadelphia, 1977.
- Yonge, Scriptuminae = Herbert C. Yonge. *Scriptuminae*, 2 vols. Amsterdam, 1973-74.

P. Yale 1

ADDITIONS AND CORRECTIONS

- 1 p. 4 For revised date see Turner, *Egyptology* 13, 111 Roberts, *Manuscript, Society and Belief in Early Christian Egypt* (London 1979) 11
- 3 p. 26 Only one hand, see F. G. Turner
- 9 p. 28 Only one hand, see F. G. Turner
- 23 Revisited as Text no. 1 by A. Wouters, *The Grammatical Papyri from Greco-Roman Egypt: Contributions to the Study of the 'Arabic Grammar' in Antiquity* (Verhandlungen van de Koninklijke Academie voor Wetenschappen, Letteren en Schone Kunsten van België, 12, 92, Brussels 1974)
- 24 51 For ἀπαρχαῖς read ἀποσπασμα C. Preaux *CT* 11, 1968, 398
56 For ἀπαρχαῖς read ἀπαρχαί
- 30-41 Intro p. 191 For παραρτήματα read ἀποσπασματα
12 17 For παραρτήματα read παραρτήματα
31 9-10 Head supplement ἀποσπασμα ἀπὸ τοῦ εἰς τὸ ἐκφρασε τοῦ πρώτου ἐπὶ τοῦ πρῶτου ἀποσπασμα θέτω
13 [ἀποσπασμα] ἐπὶ τοῦ πρῶτου ἀποσπασμα θέτω See BASP 7, 1970, 110-11
37 Intro p. 197 For πρὸς τοῖς read πρὸς ταῖς
1 For ἐνὸς read ἐνός
40 42 For ἀπαρχαῖς read ἀπαρχαί
61 Date 204 A.D. see G. E. Yalowitz *J. Org. del. Content* p. 181 On the nature of the text see H. J. Wolff *Z. Supp.* 56, 1969, 151 H. C. Yalowitz in P. J. Sijpesteijn *ZPE* 8, 1971, 159n.21
Intro p. 185 f. 7 read παρὰ γὰρ for παρὰ γὰρ. See also f. 19 p. 185 last para. and p. 189n. 14
Intro p. 185 f. 11 For ἐκδομα read ἐκδομα
Intro p. 187 f. 5 For Phamenoth 19, 17 and 15 read Phamenoth 26, 27 and 29
1 For Ηὐδὲ μωρεῖ read Ηὐδὲ μωρεῖ
3 Perhaps ἐν Ἀσισί τῇ πόλει Cf. P. Tch. II p. 370
12 For παρὰ γὰρ read παρὰ γὰρ
64 Intro p. 202 para. 1 For PSI 1914-20 read PNF 1914-20
20 For εὐνὴ read εὐν
65 24 For μῆρας read μῆρας See *ZPE* 10, 1971, 64
67 3 For Περσῆς, insert brackets to read [Περσῆς.]

69. For major revisions see *ZfP* 11 (1975): 133-43
70. For reciprocal verbs, see *ZfP* 45 (1969): 102
71. For *Angewandte* and *Angewandte*
82. Last line of translation: p. 257. Add: 2nd Hand before 1 play

BIBLIOGRAPHY OF PUBLISHED YALE PAPYRI BY INVENTORY NUMBER

The following list in numerical order by inventory number includes Greek and Latin Papyri owned by the Harnack-Roth and Manuscript Library published before 1951. A certain number of these papyri were given to Yale by the Egypt Exploration Society, references to which are in parentheses following the Yale number. There is a correspondence of P. Yale 1 publication numbers and Yale inventory numbers up to P. 15000-15000 and a correspondence of 1-150 numbers and Yale inventory numbers on pp. 15001-15000. Photographs should be requested by Yale inventory number instead of publication number.

Yale inventory number	Publication	Editor*	Standard number†
A.1.1. P. 1110. 975	P. Yale 1.27		
A.2.1. P. 1111. 875	P. Yale 1.31		
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A.4.1. P. 1113. 1283	P. Yale 1.28		
A.5.1. P. 1114. 251	P. Yale 1.20		
A.6.1. P. 1115. 111	P. Yale 1.21		
A.7.1. P. 1116. 9621	P. Yale 1.14		
A.8.1. P. 1117. 8730	P. Yale 1.19		
A.9.1. P. 1118. 8620	P. Yale 1.23		
A.10.1. P. 1119. 9813			
A.11.1. P. 1120. 1270			
A.12.1. P. 1121. 1175			
A.13.1. P. 1122. 1150			
A.14.1. P. 1123. 255			
A.15.1. P. 1124. 3000			
A.16.1. P. 1125. 154			
A.17.1. P. 1126. 1110			
A.18.1. P. 1127. 1150			
P. 15001-15000. 31-40			A. F. Number

* Given only for periodical publications

† If assigned

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Kontrollen

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235	C.E. 45: 1973-521	C. M. Paravoglian	XIV 11054
237	C.H.A.N. 184X: 102-306	R. Marshall	
	YCS 15: 1053-77	J. F. Gates	
241	P. Yale 151	P. Swanson	XIV 11054
243	P. Yale 170	C. M. Paravoglian	
250	P. Yale 152	J. F. Gates	
256	Aspider 1970: 141	H. H.	
	APR 24: 25: 1976: 90-5	C. M. Paravoglian	
	Aspider 1976: 151-74	J. F. Gates	
267	Poa: Addendum to 1976	C. M. Paravoglian	XIV 11157
268	Poa: 1976: 185-87	C. M. Paravoglian	
269	P. Yale 175	N. Lewis	
	SP 12: 1073-1114	John R. Rea	XIV 12144
	P. C. 47: 1976: 150	C. M. Paravoglian	
	C.E. 52: 1977: 143-46	N. Lewis	
300	ZPR 27: 1977: 154-156	C. M. Paravoglian	XIV 11904
307	P. Yale 176	C. M. Paravoglian	
308	Holbrookia 27: 1973: 237-241	C. M. Paravoglian	
323	Holbrookia 27: 1973: 235-241	F. H. Cullinan	XIV 11911
	YCS 10: 1947: 179-281	A. Cullinan	
	Aspider 27: 1947: 221-2	F. H. Cullinan	
	APR 55: 1948: 24-76	T. H. S. Broughton	XIV 11912
	Aspider 52: 1948: 389	C. P. P. P.	
	C.E. 24: 1949: 143	F. H. Cullinan	
344	YCS 10: 1947: 179-281	A. Cullinan	XIV 11912
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	APR 55: 1948: 24-76	F. H. Cullinan	
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	C.E. 24: 1949: 143	C. P. P. P.	
	YCS 10: 1947: 179-281	F. H. Cullinan	
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148	<p>Y.C.S. 10. 1947. 179-281</p> <p>Acropora 27. 1947. 221-2</p> <p>M.P. 53. 1948. 71-76</p> <p>Smithsonian 53. 1948. 589</p> <p>C.F. 24. 1949. 143</p>	<p>F. H. Gilliam</p> <p>A. C. Gilbert</p> <p>F. P. Wegener</p> <p>F. H. S. Brongniart</p> <p>C. Preaux</p>	<p>VI 9434</p>
149	<p>Y.C.S. 10. 1947. 179-281</p> <p>Acropora 27. 1947. 221-2</p> <p>M.P. 53. 1948. 71-76</p> <p>Smithsonian 53. 1948. 589</p> <p>C.F. 24. 1949. 143</p>	<p>F. H. Gilliam</p> <p>A. C. Gilbert</p> <p>F. P. Wegener</p> <p>F. H. S. Brongniart</p> <p>C. Preaux</p>	<p>VI 9435</p>
150	<p>Y.C.S. 10. 1947. 179-281</p> <p>Acropora 27. 1947. 221-2</p> <p>M.P. 53. 1948. 71-76</p> <p>Smithsonian 53. 1948. 589</p> <p>C.F. 24. 1949. 143</p>	<p>F. H. Gilliam</p> <p>A. C. Gilbert</p> <p>F. P. Wegener</p> <p>F. H. S. Brongniart</p> <p>C. Preaux</p>	<p>VI 9436</p>
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160	<p>Y.C.S. 10. 1947. 179-281</p>	<p>F. H. Gilliam</p>	<p>VI 9446</p>

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445	B. SP 12. 1947. 85-92 CF. 37. 1949. 271-283	C. M. Paragonon A. Martin	XIV 11336

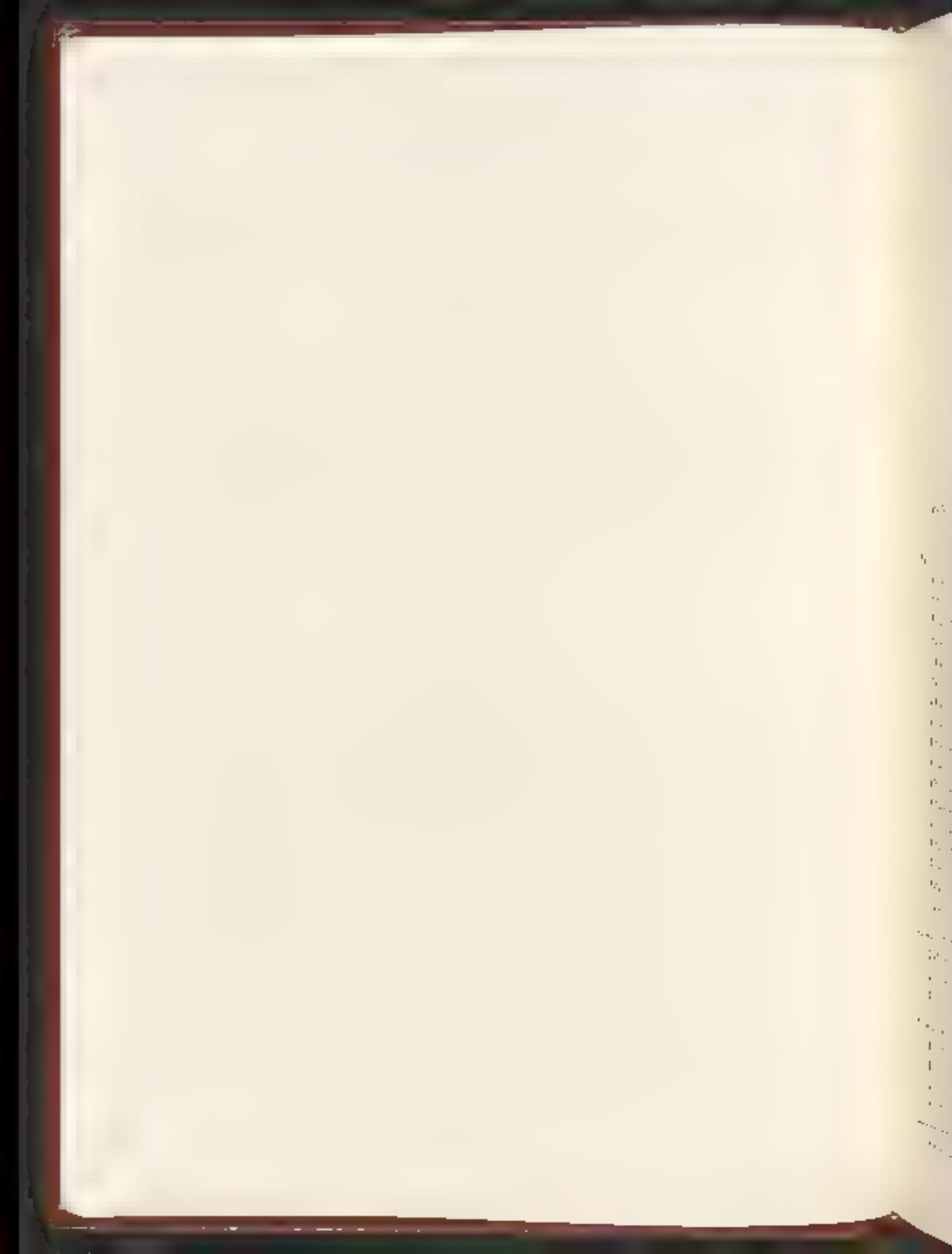
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1953	1953-1954 170-261	P. H. Caldwell	1953-1954
1954	1954-1955 170-261	P. H. Caldwell	1954-1955
1955	1955-1956 170-261	P. H. Caldwell	1955-1956
1956	1956-1957 170-261	P. H. Caldwell	1956-1957
1957	1957-1958 170-261	P. H. Caldwell	1957-1958
1958	1958-1959 170-261	P. H. Caldwell	1958-1959
1959	1959-1960 170-261	P. H. Caldwell	1959-1960
1960	1960-1961 170-261	P. H. Caldwell	1960-1961
1961	1961-1962 170-261	P. H. Caldwell	1961-1962
1962	1962-1963 170-261	P. H. Caldwell	1962-1963
1963	1963-1964 170-261	P. H. Caldwell	1963-1964
1964	1964-1965 170-261	P. H. Caldwell	1964-1965
1965	1965-1966 170-261	P. H. Caldwell	1965-1966
1966	1966-1967 170-261	P. H. Caldwell	1966-1967
1967	1967-1968 170-261	P. H. Caldwell	1967-1968
1968	1968-1969 170-261	P. H. Caldwell	1968-1969
1969	1969-1970 170-261	P. H. Caldwell	1969-1970
1970	1970-1971 170-261	P. H. Caldwell	1970-1971
1971	1971-1972 170-261	P. H. Caldwell	1971-1972
1972	1972-1973 170-261	P. H. Caldwell	1972-1973
1973	1973-1974 170-261	P. H. Caldwell	1973-1974
1974	1974-1975 170-261	P. H. Caldwell	1974-1975
1975	1975-1976 170-261	P. H. Caldwell	1975-1976
1976	1976-1977 170-261	P. H. Caldwell	1976-1977
1977	1977-1978 170-261	P. H. Caldwell	1977-1978
1978	1978-1979 170-261	P. H. Caldwell	1978-1979
1979	1979-1980 170-261	P. H. Caldwell	1979-1980
1980	1980-1981 170-261	P. H. Caldwell	1980-1981
1981	1981-1982 170-261	P. H. Caldwell	1981-1982
1982	1982-1983 170-261	P. H. Caldwell	1982-1983
1983	1983-1984 170-261	P. H. Caldwell	1983-1984
1984	1984-1985 170-261	P. H. Caldwell	1984-1985
1985	1985-1986 170-261	P. H. Caldwell	1985-1986
1986	1986-1987 170-261	P. H. Caldwell	1986-1987
1987	1987-1988 170-261	P. H. Caldwell	1987-1988
1988	1988-1989 170-261	P. H. Caldwell	1988-1989
1989	1989-1990 170-261	P. H. Caldwell	1989-1990
1990	1990-1991 170-261	P. H. Caldwell	1990-1991
1991	1991-1992 170-261	P. H. Caldwell	1991-1992
1992	1992-1993 170-261	P. H. Caldwell	1992-1993
1993	1993-1994 170-261	P. H. Caldwell	1993-1994
1994	1994-1995 170-261	P. H. Caldwell	1994-1995
1995	1995-1996 170-261	P. H. Caldwell	1995-1996
1996	1996-1997 170-261	P. H. Caldwell	1996-1997
1997	1997-1998 170-261	P. H. Caldwell	1997-1998
1998	1998-1999 170-261	P. H. Caldwell	1998-1999
1999	1999-2000 170-261	P. H. Caldwell	1999-2000
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2001	2001-2002 170-261	P. H. Caldwell	2001-2002
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2004	2004-2005 170-261	P. H. Caldwell	2004-2005
2005	2005-2006 170-261	P. H. Caldwell	2005-2006
2006	2006-2007 170-261	P. H. Caldwell	2006-2007
2007	2007-2008 170-261	P. H. Caldwell	2007-2008
2008	2008-2009 170-261	P. H. Caldwell	2008-2009
2009	2009-2010 170-261	P. H. Caldwell	2009-2010
2010	2010-2011 170-261	P. H. Caldwell	2010-2011
2011	2011-2012 170-261	P. H. Caldwell	2011-2012
2012	2012-2013 170-261	P. H. Caldwell	2012-2013
2013	2013-2014 170-261	P. H. Caldwell	2013-2014
2014	2014-2015 170-261	P. H. Caldwell	2014-2015
2015	2015-2016 170-261	P. H. Caldwell	2015-2016
2016	2016-2017 170-261	P. H. Caldwell	2016-2017
2017	2017-2018 170-261	P. H. Caldwell	2017-2018
2018	2018-2019 170-261	P. H. Caldwell	2018-2019
2019	2019-2020 170-261	P. H. Caldwell	2019-2020
2020	2020-2021 170-261	P. H. Caldwell	2020-2021
2021	2021-2022 170-261	P. H. Caldwell	2021-2022
2022	2022-2023 170-261	P. H. Caldwell	2022-2023
2023	2023-2024 170-261	P. H. Caldwell	2023-2024
2024	2024-2025 170-261	P. H. Caldwell	2024-2025
2025	2025-2026 170-261	P. H. Caldwell	2025-2026
2026	2026-2027 170-261	P. H. Caldwell	2026-2027
2027	2027-2028 170-261	P. H. Caldwell	2027-2028
2028	2028-2029 170-261	P. H. Caldwell	2028-2029
2029	2029-2030 170-261	P. H. Caldwell	2029-2030
2030	2030-2031 170-261	P. H. Caldwell	2030-2031
2031	2031-2032 170-261	P. H. Caldwell	2031-2032
2032	2032-2033 170-261	P. H. Caldwell	2032-2033
2033	2033-2034 170-261	P. H. Caldwell	2033-2034
2034	2034-2035 170-261	P. H. Caldwell	2034-2035
2035	2035-2036 170-261	P. H. Caldwell	2035-2036
2036	2036-2037 170-261	P. H. Caldwell	2036-2037
2037	2037-2038 170-261	P. H. Caldwell	2037-2038
2038	2038-2039 170-261	P. H. Caldwell	2038-2039
2039	2039-2040 170-261	P. H. Caldwell	2039-2040
2040	2040-2041 170-261	P. H. Caldwell	2040-2041
2041	2041-2042 170-261	P. H. Caldwell	2041-2042
2042	2042-2043 170-261	P. H. Caldwell	2042-2043
2043	2043-2044 170-261	P. H. Caldwell	2043-2044
2044	2044-2045 170-261	P. H. Caldwell	2044-2045
2045	2045-2046 170-261	P. H. Caldwell	2045-2046
2046	2046-2047 170-261	P. H. Caldwell	2046-2047
2047	2047-2048 170-261	P. H. Caldwell	2047-2048
2048	2048-2049 170-261	P. H. Caldwell	2048-2049
2049	2049-2050 170-261	P. H. Caldwell	2049-2050
2050	2050-2051 170-261	P. H. Caldwell	2050-2051
2051	2051-2052 170-261	P. H. Caldwell	2051-2052
2052	2052-2053 170-261	P. H. Caldwell	2052-2053
2053	2053-2054 170-261	P. H. Caldwell	2053-2054
2054	2054-2055 170-261	P. H. Caldwell	2054-2055
2055	2055-2056 170-261	P. H. Caldwell	2055-2056
2056	2056-2057 170-261	P. H. Caldwell	2056-2057
2057	2057-2058 170-261	P. H. Caldwell	2057-2058
2058	2058-2059 170-261	P. H. Caldwell	2058-2059
2059	2059-2060 170-261	P. H. Caldwell	2059-2060
2060	2060-2061 170-261	P. H. Caldwell	2060-2061
2061	2061-2062 170-261	P. H. Caldwell	2061-2062
2062	2062-2063 170-261	P. H. Caldwell	2062-2063
2063	2063-2064 170-261	P. H. Caldwell	2063-2064
2064	2064-2065 170-261	P. H. Caldwell	2064-2065
2065	2065-2066 170-261	P. H. Caldwell	2065-2066
2066	2066-2067 170-261	P. H. Caldwell	2066-2067
2067	2067-2068 170-261	P. H. Caldwell	2067-2068
2068	2068-2069 170-261	P. H. Caldwell	2068-2069
2069	2069-2070 170-261	P. H. Caldwell	2069-2070
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2071	2071-2072 170-261	P. H. Caldwell	2071-2072
2072	2072-2073 170-261	P. H. Caldwell	2072-2073
2073	2073-2074 170-261	P. H. Caldwell	2073-2074
2074	2074-2075 170-261	P. H. Caldwell	2074-2075
2075	2075-2076 170-261	P. H. Caldwell	2075-2076
2076	2076-2077 170-261	P. H. Caldwell	2076-2077
2077	2077-2078 170-261	P. H. Caldwell	2077-2078
2078	2078-2079 170-261	P. H. Caldwell	2078-2079
2079	2079-2080 170-261	P. H. Caldwell	2079-2080
2080	2080-2081 170-261	P. H. Caldwell	2080-2081
2081	2081-2082 170-261	P. H. Caldwell	2081-2082
2082	2082-2083 170-261	P. H. Caldwell	2082-2083
2083	2083-2084 170-261	P. H. Caldwell	2083-2084
2084	2084-2085 170-261	P. H. Caldwell	2084-2085
2085	2085-2086 170-261	P. H. Caldwell	2085-2086
2086	2086-2087 170-261	P. H. Caldwell	2086-2087
2087	2087-2088 170-261	P. H. Caldwell	2087-2088
2088	2088-2089 170-261	P. H. Caldwell	2088-2089
2089	2089-2090 170-261	P. H. Caldwell	2089-2090
2090	2090-2091 170-261	P. H. Caldwell	2090-2091
2091	2091-2092 170-261	P. H. Caldwell	2091-2092
2092	2092-2093 170-261	P. H. Caldwell	2092-2093
2093	2093-2094 170-261	P. H. Caldwell	2093-2094
2094	2094-2095 170-261	P. H. Caldwell	2094-2095
2095	2095-2096 170-261	P. H. Caldwell	2095-2096
2096	2096-2097 170-261	P. H. Caldwell	2096-2097
2097	2097-2098 170-261	P. H. Caldwell	2097-2098
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2101	2101-2102 170-261	P. H. Caldwell	2101-2102
2102	2102-2103 170-261	P. H. Caldwell	2102-2103
2103	2103-2104 170-261	P. H. Caldwell	2103-2104
2104	2104-2105 170-261	P. H. Caldwell	2104-2105
2105	2105-2106 170-261	P. H. Caldwell	2105-2106
2106	2106-2107 170-261	P. H. Caldwell	2106-2107
2107	2107-2108 170-261	P. H. Caldwell	2107-2108
2108	2108-2109 170-261	P. H. Caldwell	2108-2109
2109	2109-2110 170-261	P. H. Caldwell	2109-2110
2110	2110-2111 170-261	P. H. Caldwell	2110-2111
2111	2111-2112 170-261	P. H. Caldwell	2111-2112
2112	2112-2113 170-261	P. H. Caldwell	2112-2113
2113	2113-2114 170-261	P. H. Caldwell	2113-2114
2114	2114-2115 170-261	P. H. Caldwell	2114-2115
2115	2115-2116 170-261	P. H. Caldwell	2115-2116
2116	2116-2117 170-261	P. H. Caldwell	2116-2117
2117	2117-2118 170-261	P. H. Caldwell	2117-2118
2118	2118-2119 170-261	P. H. Caldwell	2118-2119
2119	2119-2120 170-261	P. H. Caldwell	2119-2120
2120	2120-2121 170-261	P. H. Caldwell	2120-2121
2121	2121-2122 170-261	P. H. Caldwell	2121-2122
2122	2122-2123 170-261	P. H. Caldwell	2122-2123
2123	2123-2124 170-261	P. H. Caldwell	2123-2124
2124	2124-2125 170-261	P. H. Caldwell	2124-2125
2125	2125-2126 170-261	P. H. Caldwell	2125-2126
2126	2126-2127 170-261	P. H. Caldwell	2126-2127
2127	2127-2128 170-261	P. H. Caldwell	2127-2128
2128	2128-2129 170-261	P. H. Caldwell	2128-2129
2129	2129-2130 170-261	P. H. Caldwell	2129-2130
2130	2130-2131 170-261	P. H. Caldwell	2130-2131
2131	2131-2132 170-261	P. H. Caldwell	2131-2132
2132	2132-2133 170-261	P. H. Caldwell	2132-2133
2133	2133-2134 170-261	P. H. Caldwell	2133-2134
2134	2134-2135 170-261	P. H. Caldwell	2134-2135
2135	2135-2136 170-261	P. H. Caldwell	2135-2136
2136	2136-2137 170-261	P. H. Caldwell	2136-2137
2137	2137-2138 170-261	P. H. Caldwell	2137-2138
2138	2138-2139 170-261	P. H. Caldwell	2138-2139
2139	2139-2140 170-261	P. H. Caldwell	2139-2140
2140	2140-2141 170-261	P. H. Caldwell	2140-2141
2141	2141-2142 170-261	P. H. Caldwell	2141-2142
2142	2142-2143 170-261	P. H. Caldwell	2142-2143
2143	2143-2144 170-261	P. H. Caldwell	2143-2144
2144	2144-2145 170-261	P. H. Caldwell	2144-2145
2145	2145-2146 170-261	P. H. Caldwell	2145-2146
2146	2146-2147 170-261	P. H. Caldwell	2146-2147
2147	2147-2148 170-261	P. H. Caldwell	2147-2148
2148	2148-2149 170-261	P. H. Caldwell	2148-2149
2149	2149-2150 170-261	P. H. Caldwell	2149-2150
2150	2150-2151 170-261	P. H. Caldwell	2150-2151
2151	2151-2152 170-261	P. H. Caldwell	2151-2152
2152	2152-2153 170-261	P. H. Caldwell	2152-2153
2153	2153-2154 170-261	P. H. Caldwell	2153-2154
2154	2154-2155 170-261	P. H. Caldwell	2154-2155
2155	2155-2156 170-261	P. H. Caldwell	2155-2156
2156	2156-2157 170-261	P. H. Caldwell	2156-2157
2157	2157-2158 170-261	P. H. Caldwell	2157-2158
2158	2158-2159 170-261	P. H. Caldwell	2158-2159
2159	2159-2160 170-261	P. H. Caldwell	2159-2160
2160	2160-2161 170-261	P. H. Caldwell	2160-2161

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1323	<i>Hellenika</i> 27, 1974, 231-241	G. M. Parissoglou	
1324	<i>ibid.</i> 117		
1325	<i>Epistologion</i> 44, 1974, 362-367	G.M.P.	XIV 1458
1326	<i>Hellenika</i> 26, 1971, 271-81	G.M.P.	XIV 1467
1327	<i>Epist.</i> 17, 1974, 1-7	H. Moradlou	
1328	<i>Epist.</i> 13, 1974, 21-22	G. M. Parissoglou	
1329	<i>Epist.</i> 13, 1974, 22-27	G.M.P.	XIV 1475
1330	<i>ibid.</i> 1972, 100-11	J. O'Donoghue	
1331	<i>Epist.</i> 28, 1978, 12-49	G. M. Parissoglou	
1332	<i>Epist.</i> 29, 1979, 515-89	I. Wengen	
1333	<i>Appt.</i> 17, 1979, 277-39	I. Wengen	
1334	<i>Epist.</i> 10, 1979, 153-54	A. Segre	
1335	<i>ibid.</i> 1979, 21-29	A. M. Parissoglou	
1336	<i>Epistologion</i> 10, 1973, 366-72	A. Segre	
1337	<i>Appt.</i> 8, 1974, 100	P. Swartz	
1338	<i>Appt.</i> 9, 1971, 192-198	G. M. Parissoglou	XIV 1467
1339	<i>Sp.</i> 12, 1973, 81-83	G.M.P.	XIV 1464
1340	<i>Appt.</i> 12, 1971, 673-79	G.M.P.	XIV 1465
1341	<i>Epist.</i> 1975, 181-183	H. M. Parissoglou	
1342	<i>Epistologion</i> 10, 1973, 366-38		
1343	<i>ibid.</i> 1973, 11-17	A. J. Fossan	
1344	<i>Appt.</i> 1976, 11-17	J. Fossan	
1345	<i>Appt.</i> 1976, 103-107	A. J. Fossan	
1346	<i>Epist.</i> 14, 1979, 183-85	A. J. Fossan	
1347	<i>Epist.</i> 1979, 1-26	D. H. Safford	
1348	<i>Epist.</i> 1979, 31-38	Z. Fossan	

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1542	BLASP, 1972, 45-49	G. M. Parassoglou	
1543	<i>Quantitative Studies in Human Hb</i> Lado, 1977, 165-72	C. H. Kirschling	
1545a,b	P. Vale 1, 1	G. M. Parassoglou	XII 10788
	BLASP, 1970, 57-69	J. F. Callan	
1546	BLASP, 1971, 69-74	G. M. Parassoglou	
1547	CF, 49, 1971, 511-17	GAP	
	CF, 48, 1971, 518-20		
	CF, 48, 1971, 518-20	B. Marudal	XIV 11707
	BLASP, 12, 1975, 156-64	N. Lewis	
	BLASP, 11, 1975, 17-21	J. H. Bea	
1573	CF, 40, 1974, 532-41	G. M. Parassoglou	XIV 11048
1574	J. Turner, 26	N. Lewis	
1575	P. Vale 1, 41	J. A. S. Evans	XI 0259
1580	JP, 7, 1953, 1, 29-70	M. Hornfeld	
1585	CF, 30, 1975, 392-3		
	P. Vale 1, 12		
1589	P. Vale 1, 15	G. M. Parassoglou	XIV 11546
1591	CF, 49, 1971, 512-41	GAP	
1602	CF, 46, 1971, 515-29	J. F. Callaghan	XII 0839
1607	SP, 11, 1972, 29-35	J. C.	XII 11225
1608	SP, 11, 1972, 35-39	J. C.	
	SP, 11, 1972, 117	D. Hagenloer	
	ZPE, 10, 1973, 171-72	N. Lewis	XII 10829
	RHP, 30, 1975, 5-12	N. Lewis	
	RHP, 31, 1975, 5-7	N. Lewis	
	SDH, 38, 1972, 319-20	E. Seidl	
1609	<i>Hemoglobin Cane Pireux, 1975, 760-65</i>	N. Lewis	

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1622	JJP 7, 8, 1953-4, 29-70 CE, 30, 1955, 102-3 P, Yale 1-37 <i>Parquingieu Broque-Ménard</i> , 5 (1967) GRHS 15, 1971, 215-231 TAP 3, 71, 1940, 616-22 P, Turner 1 ZPP 42, 1981, 23-25 P, Yale 1-40 P, Yale 1-46 R, SP 7, 1970, 116-15 JJP 7, 8, 1953-4, 29-70 CE, 30, 1955, 102-03 P, Yale 1-42 JJP 7, 8, 1953-4, 29-70 CE, 30, 1955, 102-03 P, Yale 1-38 JJP 7, 8, 1953-4, CE, 30, 1955, 102-3 P, Yale 1-40 <i>Pop. Reur.</i> 3, 1967 GRHS 15, 1971, 215-20 <i>Henningsen et al. Laine Pyrus</i> (1973) 611-24 JJP 7, 8, 1953-4, 29-70 CE, 30, 1955, 102-3 P, Yale 1-34 P, Yale 1-43 P, Yale 1-44	J. A. S. Evans M. Hornbert P. Vidal-Naquet R. S. Ragnall H. J. Wille S. A. Stepiets R. L. de-Jones S. Lewis J. A. S. Evans M. Hornbert J. A. S. Evans M. Hornbert P. Vidal-Naquet R. S. Ragnall O. H. Sæviold J. A. S. Evans M. Hornbert	VI 9255 VI 9201 VII 14792 VI 9269 VI 9260 VI 9256 NIV 11971 VI 9261
1624			
1625			
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1628			
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1631			
1635			
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1642			
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1792	P. 1974, 107-10	C. M. Parsonson	1792
1797	SP 13, 1973, 127-28	J. B. Baker	1797
1798	SP 13, 1973, 57-60	C. M. Parsonson	1798
1802	SP 13, 1973, 57-60	C. M. Parsonson	1802
2052	SP 13, 1973, 57-60	C. M. Parsonson	2052
	Essays on Manuscripts, Books and Printing		
	Written for the P. 1973, 17-23		
	C. M. Parsonson, 1973		
2110	SP 13, 1973, 154-55	A. E. Samuel	2110
2125	SP 13, 1973, 37-43	J. Baker	2125
2131	SP 13, 1973, 100-101	A. D. Karpov	2131
	SP 13, 1973, 129-32	C. M. Parsonson	
		A. E. Samuel	
		A. K. Brown	



CONCORDANCE OF EGYPT EXPLORATION
SOCIETY NUMBERS WITH
YALE INVENTORY NUMBERS*

<i>EES number</i>	<i>Yale inventory number</i>	<i>EES number</i>	<i>Yale inventory number</i>
<i>Fayum papyri</i>		PHib 58	23
PFas 25	1	PHib 64	A-6
PFas 64	2ba	PHib 87	A-2
PFas 962	2bc	PHib 97	A-4
PFas 113	3	PHib 128	A-4
PFas 115	4	PHib 138	A-3
PFas 137	5	PHib 159	24
PFas 138	6	PHib 160	25
PFas 180	7	PHib 161	26
PFas 213	8	PHib 162	27
PFas 265	9	<i>Chebyssa papyri</i>	
PFas 267	10	POss 10	30
PFas 272	11	POss 24	34
PFas 273	12	POss 115	32
PFas 335	13	POss 206	33
PFas 351	14	POss 213	34
PFas 361	15	POss 216	35
PFas 566	16	POss 219	36
<i>Hawara papyri</i>		POss 249	37
PHaw 196	17	POss 268	38
PHaw 197	18	POss 276	41
PHaw 245	19	POss 282	42
<i>Hibeh papyri</i>		POss 329	43
PHib 25	A-5	POss 351	44
PHib 64	20	POss 363	45
PHib 49	21	POss 408	46
PHib 55	22	POss 435	47

* For the reverse concordance, see pp. xi-xxii, column 1.

<i>EES number</i>	<i>Yale inventory number</i>	<i>EES number</i>	<i>Yale inventory number</i>
PChs 456	46	PChs 627	
PChs 458	49	PChs 638	
PChs 461	50	PChs 645a&b	645a&b
PChs 467	51	PChs 658	65
PChs 522	52	PChs 719	66
PChs 607	53	PChs 756	67
PChs 609	54	PChs 757	68
PChs 686	55	PChs 758	69
PChs 616	56	PChs 873	A-8
PChs 617	57	PChs 882	A-9
PChs 621	58	PChs 915	A-11
PChs 622	59	PChs 917	A-12
PChs 623	60	PChs 946	2111'
PChs 624	61	PChs 952	A-7
PChs 625	62	PChs 974	A-11
PChs 626	63	PChs 981	A-10

* *Tracts of Manichaean Scriptures* (4 Vol., New York, N.Y., 1966), prefaced with Yale inventory number 2111.

CONCORDANCE OF P. YALE I AND II NUMBERS
WITH YALE INVENTORY NUMBERS
AND THE REVERSE.

<i>P. Yale I</i>	<i>Yale inventory number</i>		<i>P. Yale I</i>	<i>Yale inventory number</i>	
1	119		29	A-6	PHib 104
2	115		30	24	PHib 159
3	1543		31	A-2	PHib 87
4	189		32	21	PHib 49
5	67	POss 750	33	20	PHib 44
6	68	POss 757	34	22	PHib 55
7	69	POss 758	35	23	PHib 50
8	157		36	1617	
9	1062		37	1622	
10	752		38	1635	
11	1082		39	1643	
12	8	PEss 211	40	1644	
13	518		41	1580	
14	A-7	POss 952	42	1634 + 1585	
15	1580		43	1644	
16	A-8	POss 873	44	1645	
17	1275		45	1762	
18	44	POss 109	46	1627 + 1628	
19	490		47	25	PHib 160
20	A-5	PHib 25	48	26	PHib 161
21	31	POss 24	49	27	PHib 162
22	550		50	241	
23	A-9	POss 582	51	237	
24	549		52	243	
25	448		53	913	
26	A-3	PHib 148	54	1042	
27	A-1	PHib 97	55	494	
28	A-4	PHib 128	56	507	

P Yale I *Yale inventory*
number

57 534
58 139
59 286
60 301
61 843
62 377
63 191
64 183
65 117
66 219
67 109
68 190
69 227
70 155
71 153

P Yale I *Yale inventory*
number

72 355
73 14 (=P Fay 351)
74 7 (=P Fay 190)
75 297
76 300
77 115
78 169
79 171
80 77
81 174
82 177
83 173
84 310
85 587

<i>Vale inventory Numbers</i>	<i>P Vale I</i>	<i>Vale inventory Numbers</i>	<i>P Vale I</i>
A-1	27	297	75
A-2	31	300	76
A-3	26	353	71
A-4	28	355	72
A-5	20	360	19
A-6	29	377	62
A-7	14	1059	67
A-8	16	415	3
A-9	23	117	65
7	74	119	1
8	12	110	25
11	71	157	8
20	103	180	4
21	32	180	18
22	34	191	43
23	35	194	35
24	39	501	60
25	17	507	50
26	48	510	84
27	49	518	13
2801	59	549	24
31	21	550	22
44	18	552	10
67	5	587	85
68	6	813	61
69	7	851	37
77	80	913	51
100a	54	1062	9
115	77	1082	11
131	64	1273	17
139	38	1513	3
140a	54	1580	41
155	70	1585 + 1634	42
169	78	1589	15
171	79	1622	17
173	83	1627 + 1628	46
174	81	1634 + 1585	42
177	82	1635	78
219	66	1641	40
227	109	1643	39
237	51	1644	45
241	50	1645	44
243	52	1647	36
		1792	45

P Yale II
Yale inventory
Number

86 551
87 1376
88 2081
89 1116
90 1546
91 1650 = 1651 = 1652
92 1001a
93 1002
94 689 a = b
95 552
96 1542
97 1001b
98 701
99 1227
100 521 = 522
101 1742
102 1540
103 2082
104 1158
105 1729
106 1541
107 1585
108 1628
109 1370
110 120
111 548

P Yale II
Yale inventory
Number

112 1674
113 1522
114 1644
115 688
116 1596
117 888
118 152
119 700
120 1229
121 689
122 1267
123 2081
124 2080
125 1245
126 1544
127 840
128 551
129 546
130 984
131 601
132 764 →
133 761 →
134 1200 col ya
135 1254
136 1120

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<i>Yale inventory Numbers</i>	<i>P. Yale II</i>	<i>Yale inventory Numbers</i>	<i>P. Yale II</i>
372	118	1207	122
420	110	1322	113
521 + 522	100	1370	100
533	86	1376	87
542	93	1385	107
546	129	1416	89
548	111	1534	106
551	128	1540	102
561 +	132	1542	96
564 +	133	1544	126
661	133	1546	90
689 a + b	94	1548	116
698	115	1601a	92
699	121	1601b	97
700	119	1602	93
701	98	1614	114
810	127	1626	108
848	117	1650 + 1651 + 1652	91
989	130	1674	112
1120	136	1729	105
1158	101	1742	101
1200 col. vi	134	2080	121
1227	99	2081	123
1229	120	2082	103
1245	125	2083a	88
1253	135		

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86. Ephesians IV 17-19, IV 32-V 3

P. Yale inv. 531

21 x 50 cm.

Third Century

This tiny papyrus scrap joins the upper portion of a page from a single-column codex of the Ephesians published as P. Yale 2 = §49, J. van Haelst, *Catalogue des papyrus littéraires grecs et latins*, [Paris, 1970] no. 522. The codex sheet of unknown provenance was purchased from Maurice Nahman in Cairo in February, 1951, and subsequent to its purchase this fragment was broken off and separately inventoried. The hand is smallish with affinities to the severe style and a tendency to ligature, workmanlike, but not at all calligraphic. It has been variously assigned: the Yale editors suggested early third century, but K. Aland and K. Treu, among others, prefer a date at the end of the third century (see Aland, *Repertorium der griechischen christlichen Papyri I* [Berlin, 1970] 279, 430). The number of letters per line varies greatly, 31-45, with an average of 38; there are 20-30 lines per page. The size of the original codex page has been estimated at 26-27 cm. in height, 17 cm. in breadth (see Aland, *Repertorium* 279-V. Bartoletti in his edition of a codex page from 1st Thessalonians, P. S. I. 111 173 = §49, van Haelst no. 520, thought that it and the Ephesians fragment belonged to the same codex.¹ This scrap has no preserved margins and shows no punctuation, but there are two uses of the *nomen sacrum* (line 2 verso $\theta\epsilon\acute{\iota}$, line 3 verso $\theta\epsilon\acute{\iota}$). This small piece shows no textual variants, though the larger fragment has several. Only the first 9 lines (recto and verso) of P. Yale 2 are reproduced below. Punctuation and spelling are that of the papyrus.

¹ The dates of the two are not quite in agreement: however, Bartoletti's third century date is accepted by Aland, Treu and van Haelst, while they prefer a later date (end of the third century) for the Yale piece. F. G. Turner in *Expulsion of the Early Codex* (1988) brings the dates into accord and apparently accepts the identification.

Τμήρ P' Yale 2 recto

IV 16-20

- αἰδομένην εἶναι τοῦ ἐξ ἀγοσθῆν ¹ τοῦ ἐξ ἀγοσθῆν ἀλλ' ἵγω καὶ
 μάρτυρα εἶναι ἐκείνῃ καὶ μηδὲν ἐμὸν παρ' ἡμῶν εἶναι καὶ
 καὶ αὐτὸς ἐμὸν τεινέσται καὶ μισθωσὶν τῆς τοῦ
 1 τοῦ ἐξ ἀγοσθῆν ἐκαστοῦ μισθῶν τῆς ἀγοσθῆν ἐκαστοῦ
 P' Yale 20 -- ἀποστὰς ἀποστὰς ἐκαστοῦ τῆς ἀγοσθῆν ἐκαστοῦ
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Τμήρ P' Yale 2 verso

IV 21-24

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87. Fragment of *Acta Pauli*?

P. Yale inv. 1176

80 x 12.5 cm

Fourth-Fifth Century

This fragmentary leaf from a papyrus codex was purchased from Maurice Sakhman in Paris in September 1931. A bottom margin of 2.0–2.7 cm and a side margin of 1.4 cm remain, but the actual size of the leaf is unknown, as well as the index on which the verses were written. It seems likely, however, that at least as much is missing as has survived (see note 8 = 6). Other codices of the *Acta Pauli* range in size from 7.2 x 9.0 cm to 20 x 20 cm.¹ The hand is a standard biblical type, with letters 2.0 x 3.0 cm high, with width slightly exceeding height. It has features in common with Souter, *Palaographia* II, no. 50 of papyrus codex of Coptic date to the fourth century, xv, and with P. Oxy. 111600 (a treatise on the Passion assigned from the documents with which it was found to the fifth century, xiv). The writing on the Yale fragment is notoriously spiritalinear, with only upward *phi* and *psi* below notional guidelines, the normally situate a bottom line. The ink is reddish-brown and so faded that it was necessary to read the papyrus with the aid of ultra-violet light; for this reason readings are more than usually problematic. There are no marks of punctuation or lectional aids visible, though there appear to be supralinear corrections or additions at 8 = 6 and at 12 = 18; subscript does not appear to have been written. Nominative *pa* occur at 4 = 11 *pa*, 11 = 18 *pa* or *pa*, 12 = 18 *pa*, 13 = 19 *pa*, 14 = 20 *pa*, 15 = 21 *pa*, 16 = 22 *pa*, 17 = 23 *pa*, 18 = 24 *pa*, 19 = 25 *pa*, 20 = 26 *pa*, 21 = 27 *pa*, 22 = 28 *pa*, 23 = 29 *pa*, 24 = 30 *pa*, 25 = 31 *pa*, 26 = 32 *pa*, 27 = 33 *pa*, 28 = 34 *pa*, 29 = 35 *pa*, 30 = 36 *pa*, 31 = 37 *pa*, 32 = 38 *pa*, 33 = 39 *pa*, 34 = 40 *pa*, 35 = 41 *pa*, 36 = 42 *pa*, 37 = 43 *pa*, 38 = 44 *pa*, 39 = 45 *pa*, 40 = 46 *pa*, 41 = 47 *pa*, 42 = 48 *pa*, 43 = 49 *pa*, 44 = 50 *pa*, 45 = 51 *pa*, 46 = 52 *pa*, 47 = 53 *pa*, 48 = 54 *pa*, 49 = 55 *pa*, 50 = 56 *pa*, 51 = 57 *pa*, 52 = 58 *pa*, 53 = 59 *pa*, 54 = 60 *pa*, 55 = 61 *pa*, 56 = 62 *pa*, 57 = 63 *pa*, 58 = 64 *pa*, 59 = 65 *pa*, 60 = 66 *pa*, 61 = 67 *pa*, 62 = 68 *pa*, 63 = 69 *pa*, 64 = 70 *pa*, 65 = 71 *pa*, 66 = 72 *pa*, 67 = 73 *pa*, 68 = 74 *pa*, 69 = 75 *pa*, 70 = 76 *pa*, 71 = 77 *pa*, 72 = 78 *pa*, 73 = 79 *pa*, 74 = 80 *pa*, 75 = 81 *pa*, 76 = 82 *pa*, 77 = 83 *pa*, 78 = 84 *pa*, 79 = 85 *pa*, 80 = 86 *pa*, 81 = 87 *pa*, 82 = 88 *pa*, 83 = 89 *pa*, 84 = 90 *pa*, 85 = 91 *pa*, 86 = 92 *pa*, 87 = 93 *pa*, 88 = 94 *pa*, 89 = 95 *pa*, 90 = 96 *pa*, 91 = 97 *pa*, 92 = 98 *pa*, 93 = 99 *pa*, 94 = 100 *pa*, 95 = 101 *pa*, 96 = 102 *pa*, 97 = 103 *pa*, 98 = 104 *pa*, 99 = 105 *pa*, 100 = 106 *pa*, 101 = 107 *pa*, 102 = 108 *pa*, 103 = 109 *pa*, 104 = 110 *pa*, 105 = 111 *pa*, 106 = 112 *pa*, 107 = 113 *pa*, 108 = 114 *pa*, 109 = 115 *pa*, 110 = 116 *pa*, 111 = 117 *pa*, 112 = 118 *pa*, 113 = 119 *pa*, 114 = 120 *pa*, 115 = 121 *pa*, 116 = 122 *pa*, 117 = 123 *pa*, 118 = 124 *pa*, 119 = 125 *pa*, 120 = 126 *pa*, 121 = 127 *pa*, 122 = 128 *pa*, 123 = 129 *pa*, 124 = 130 *pa*, 125 = 131 *pa*, 126 = 132 *pa*, 127 = 133 *pa*, 128 = 134 *pa*, 129 = 135 *pa*, 130 = 136 *pa*, 131 = 137 *pa*, 132 = 138 *pa*, 133 = 139 *pa*, 134 = 140 *pa*, 135 = 141 *pa*, 136 = 142 *pa*, 137 = 143 *pa*, 138 = 144 *pa*, 139 = 145 *pa*, 140 = 146 *pa*, 141 = 147 *pa*, 142 = 148 *pa*, 143 = 149 *pa*, 144 = 150 *pa*, 145 = 151 *pa*, 146 = 152 *pa*, 147 = 153 *pa*, 148 = 154 *pa*, 149 = 155 *pa*, 150 = 156 *pa*, 151 = 157 *pa*, 152 = 158 *pa*, 153 = 159 *pa*, 154 = 160 *pa*, 155 = 161 *pa*, 156 = 162 *pa*, 157 = 163 *pa*, 158 = 164 *pa*, 159 = 165 *pa*, 160 = 166 *pa*, 161 = 167 *pa*, 162 = 168 *pa*, 163 = 169 *pa*, 164 = 170 *pa*, 165 = 171 *pa*, 166 = 172 *pa*, 167 = 173 *pa*, 168 = 174 *pa*, 169 = 175 *pa*, 170 = 176 *pa*, 171 = 177 *pa*, 172 = 178 *pa*, 173 = 179 *pa*, 174 = 180 *pa*, 175 = 181 *pa*, 176 = 182 *pa*, 177 = 183 *pa*, 178 = 184 *pa*, 179 = 185 *pa*, 180 = 186 *pa*, 181 = 187 *pa*, 182 = 188 *pa*, 183 = 189 *pa*, 184 = 190 *pa*, 185 = 191 *pa*, 186 = 192 *pa*, 187 = 193 *pa*, 188 = 194 *pa*, 189 = 195 *pa*, 190 = 196 *pa*, 191 = 197 *pa*, 192 = 198 *pa*, 193 = 199 *pa*, 194 = 200 *pa*, 195 = 201 *pa*, 196 = 202 *pa*, 197 = 203 *pa*, 198 = 204 *pa*, 199 = 205 *pa*, 200 = 206 *pa*, 201 = 207 *pa*, 202 = 208 *pa*, 203 = 209 *pa*, 204 = 210 *pa*, 205 = 211 *pa*, 206 = 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	→		
		ρεσσωτ	
		εἰ λυγρῶς	
1		ψιστῆς ψιστ	
		σθεσσι λη	
		Ἀλεξανδρεῖς πιστ	
		ρη Ἀλεξανδρ	ε.
4		σώζετε αὐτὸν μετ' ἀγγελάς	αί.
		τῷ εἴπει Πάϊλος |	
		τε ἡμῶν ἢ τοῦτω ἢ τῇ|	ε.
		ποιήσασιν· ὁ ἴστω ἢ τοῦτο|	
12		τῇ γὰρ ὁ π. πρ. ἡμ. τοῦτο ἴστω|	
		τοῦτο παῖλα ἴη σοὶ ἢ χρ. σοὶ|	|
		ἀπ' αἰνῶ |	μια |

2. Likely articulations are a verb in *οὐτω* or [ᾧ] *σώματος*. Forms of *πιστεύω* or *καλέω* do not appear.

3. εἰ λυγρῶς *σπασσιν* compare (Ippon 252-10) below, note 4.

4. If *ἡμῶν* [ὁ] *πρῶτος* = 'I ημεῖς', otherwise *χρηματίζω*.

5. *σθεσσι* *Τοῖς* *Λεῶσιν* or *σιν*. If the *σιν* is correct, it is difficult to imagine another articulation, but it would be surprising to find this form of the name so close to Πάϊλος (see below, line 9).

6. Ἀλεξανδρεῖς, the name occurs several times in the New Testament, once in the Acts (14) as the name of a Jew from a high priestly family. For the Antiochene official mentioned in the AP see introduction, p. 1.

7-8. εἰ *σώζετε* or *ἀπὸ σώζε* compare (Ippon 252-10) εἰ λογῶ σε ὅτι ἔσωσάς με ἐκ πόντος.

9. *τοῦ* *μετ'* *ἀγγελάς* or *σιν* if the equivalent a letter is indeed not then the lacuna ought to include a *εἰ* (please before line 9).

11-12. [Assume ὁ] ἢ begins a phrase or sentence which continues through τῇ γὰρ and that ὁ π. πρ. ἡμ. τοῦτο ἴστω begins a second. The *πρῶτος* belong to a question, compare Ippon 252-6-7. [Ἐπειδὴ] ἔφθην· Πάτερ· ὁ ποιῆσαι τοῖς οἰκτιρῶσαι τὴν γῆν, ὁ τοῦ πατρὸς τοῦ ἀγαπητοῦ σοῦ Ἰησοῦ Νουνοῦ πατήρ.

13. παῖλα ἴη σοὶ *χρ. σοὶ* compare note 12 above. The form *χρῶ* is less common than *χρ* but it does occur, see *Alatol Repertoire* 429. His list includes two fragments of the *Acta Faalt*, Ap 27, Ap 24.

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1. Traces of two verticals. 2. At end of π or π' most likely. 3. π or π' or π'' equally possible. 4. At end two horizontal traces of η or η' or η'' possible. 5. After π or π' a high rounded trace of α or α' or α'' . Then an elevated part of large rounded trace of letter before α . After π , four traces of three verticals. Possible: four high traces of α or α' or α'' appear to end a definite article except possibly $\pi\alpha\alpha'$ or $\pi\alpha\alpha''$ at end of π and possibly $\pi\alpha\alpha'$ or $\pi\alpha\alpha''$ after π either above or slightly below μ instead of after π or α . 11. η top of two verticals η or η' or η'' at the top right portion of what I take to be α is flattened horizontally in ligature with α . The letter now most resembles π' or π'' a vertical trace with beaked top and very like α but possibly part of π . 12. If not $\pi\mu\pi\alpha$ write $\pi\alpha\alpha'$ or abnormally large π or π' trace of letter apparently written above the line what remains looks like part of η . 13. α trace of middle horizontal π' .

		1	1
		ἰσχυρῶς	
		1	1
		εἰς Δαμασκ.	
4	καὶ	ἢ ἀπέλυσεν εἰς Ἱερου-	
	σόλαμα	1	1
		εἶρεν τὴν ἀποστολὴν	
		καὶ ἔμεν	
		1	1
		αὐτοῦ	
8		1	1
		Δαμασκὸν ἐλθόντων	
		καὶ στήσει	
		1	1
		αὐτοῦ ἱερὰ καὶ ἱερὰ	
		1	1
		ἡ τοῦ καρίου ἐπιφανείας αὐτῶν	
12		1	1
		καὶ ἔμεν ἄλλα	
		Δαμασκὸν ἐλθόντων ἀπὸ	
		1	1
		μεν	

3-4 εἰς Δαμα[σ]κὸν Paul's conversion on the road to Damascus occurs at Acts 9:1-8. The fragment would seem to be concerned with this event (see below, line 11) and, like the biblical account, narrates events in the third person, not as a first person recollection of Paul himself.

4-5 ἀπέλυσεν εἰς Ἱερ[ου]σόλ[υμα] (σόλαμα) two articulations are possible: (1) the above, he sent X to Jerusalem, for the construction of which compare Mark 8:3 εὐχόμενος ἀπολίσσω αὐτοῖς τὴν πέτρην εἰς στήλην αἰῶνος or (2) ἀπέλυσεν εἰς Ἱερ[ου]σόλ[υμα] on which see below, line 8. Against (2) in the latter is the lack of a connective and the limited number of supplements for εἰς: οἱ ἐρωόμενοι ἐπεθεώσανται.²

5 1 εἶρεν τὴν ἀποστολὴν εἶρεν καὶ also possible, though now no trace of a letter remains between ε and τὴν. If a form of εἶρεσθαι is to be read rather than, e.g., εἶρεν, most likely a nominative or an accusative should follow.

8 εἰλεσαν either (1) εἰλεσαν καὶ or (2) εἰλεσαν καὶ. less likely εἰλεσαν ἀπὸ relative Δαμασκῶ seems more reasonable with this construction.

11 ἡ τοῦ καρίου ἐπιφανεία ἐπιφανεία usually refers to the appearance of Christ after the resurrection, either to the apostles on earth (see Lampe, s.v. ἐπιφανεία) or at the second coming.

12 ἔμεν It is now uncertain whether this form or ἐμεν was written. The amount of this verb is more common in the AP than the imperfect.

13 κἀκεῖθεν ἀπὸ compares 1 Cor. 15:2 καὶ ἐμεν ἐκεῖ εἴπα μίαν κἀκεῖθεν ἀπολίσσας ἡλθεν εἰς Ἱερουσόλ[υμα].

4 ἀπαγγέλλεται this is not the usual introduction for a quotation from scripture, but it does occur. Compare, e.g., Didymus Gen. 190.23. There is space for about 5 letters before the quotation begins. ἔτι or εἰς αὐτὸν are most likely, but also possibly a verb of speaking, compare Basil of Caesarea ἀπαγγέλλεται τῷ πνεύματι (Migne P.G. 30.425A).

7 ~~περιέθηκεν μὲν περιέθηκεν ποσὶν~~

8 ~~ἐπετίμησεν γὰρ με ἐπετίμησεν με~~

9 ~~τοῦτο καὶ τὸ ὅλον ἐκ τούτου~~ I cannot have been quoted. Either the verse breaks off after αὐτῶν with καὶ picking up the commentary or it continues only through the next phrase, ὡς εἶπεν τὸ πνεῦμα αὐτοῦ, since the letters surviving in line 10 do not fit any part of the verse.

89. Homily on the Incarnation?

P. Vindob. 1116

BOGOSYTON

Fifth-Sixth Century

This scrap was purchased from Maurice Sahman in Cairo in September, 1931, and was originally published by Joe O'Callaghan in *Stud. Pap.* 9, 1972, 109-11 with plate 1. No incipit survives. The hand, written along the fibre in a reddish ink, is rather coarsely formed and slopes slightly to the right; it is similar to though more loosely written than the hand that wrote P. Oxy. 11, 129-71 and ought to be assigned to the end of the fifth or the beginning of the sixth century. *ϣ* 117 was probably written on a line, *κ* 118 on a line, *λ* 119 on a line. There are no functional signs, but the scribe has a tendency to separate words. The back contains curious scribbles of an indeterminate nature, which suggests that this papyrus is either an independent sheet or originally belonged to a roll.

Little text remains except portions of quotations from Paul's epistle to the Romans 8:32 and I Peter 1:1. The original editor assumed an average line length of about 25 letters and accordingly restored Romans 8:32 in an absolute form. I can find no valid reason for this, since a format of c. 30 letters per line, which allows 8:32 to be quoted intact, as the traces suggest, is not remarkably common (e.g. P.M. 1, 26 and 27). The two quotations suggest that the text deals with the Incarnation, especially of Christ, while the use of *ἐκθεσις* in a Christological context doubtless refers to the hypostatic union, the fusion of the divine and human aspects of Christ's nature, two natures which were at the fifth and sixth centuries fertile sources of doctrinal controversy. The most prominent of these were Nestorianism, which asserted two natures, therefore two persons, for Christ, and Monophysitism, which argued for a total fusion of human and divine elements in Christ.¹ While it is impossible to determine the position which the writer of this scrap may have taken in these disputes, it is worth noting that Cyril of Alexandria uses these same two passages in his anti-Nestorian tract addressed, probably to the two younger sisters of the emperor Theodosius II.

ἀ ποίηται γεννηθεὶς ἐκ τῆς ἀρχαῆς Παρθένου· ἵνα ἐκείνῳ φέροιται ἀπὸ θεοῦ ἀληθινός καὶ ἐκ τοῦ σώματος ἀπὸ πατρὸς καὶ υἱὸς ἀπὸ πατρὸς ἐκ τῆς ἐκ Παρθένου ἀληθινῆς· εἰς αὐτὸν περὶ τοῦ αὐτοῦ πνεύματος οὐκ ὅτις εἶναι τοῦ

¹ van Haeften, *op. cit.*, 116, and *op. cit.*, 117, and *op. cit.*, 118, and *op. cit.*, 119, and *op. cit.*, 120, and *op. cit.*, 121, and *op. cit.*, 122, and *op. cit.*, 123, and *op. cit.*, 124, and *op. cit.*, 125, and *op. cit.*, 126, and *op. cit.*, 127, and *op. cit.*, 128, and *op. cit.*, 129, and *op. cit.*, 130, and *op. cit.*, 131, and *op. cit.*, 132, and *op. cit.*, 133, and *op. cit.*, 134, and *op. cit.*, 135, and *op. cit.*, 136, and *op. cit.*, 137, and *op. cit.*, 138, and *op. cit.*, 139, and *op. cit.*, 140, and *op. cit.*, 141, and *op. cit.*, 142, and *op. cit.*, 143, and *op. cit.*, 144, and *op. cit.*, 145, and *op. cit.*, 146, and *op. cit.*, 147, and *op. cit.*, 148, and *op. cit.*, 149, and *op. cit.*, 150, and *op. cit.*, 151, and *op. cit.*, 152, and *op. cit.*, 153, and *op. cit.*, 154, and *op. cit.*, 155, and *op. cit.*, 156, and *op. cit.*, 157, and *op. cit.*, 158, and *op. cit.*, 159, and *op. cit.*, 160, and *op. cit.*, 161, and *op. cit.*, 162, 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θεοῦ καὶ θεῶν, παθὼν μὲν τὰ ἡμῶν πάθη κατὰ σάρκα ὡς περ γεγραπται· Χριστοῦ
παθόντος ὑπὲρ ἡμῶν σαρκί··· καὶ πάλιν··· ἵνα γε τοῦ ἰδίου γινώσκῃς ἐφείσασθαι, ἀλλ' ὑπὲρ
ἡμῶν πάντων παρέδωκεν ἑαυτόν··· *De Beata Eide ad Reginas Magnas* P⁶⁴ 76 1212 B C.

1	| |	± 35
	| μν ἐξ ἡμῶν σαρ|	± 24
	ἀποστολῆς Παύλου|	± 24
4	ὅτι γὰρ τοῦ ἰδίου··· ἵνα γινώσκῃς ἐφείσασθαι ἀλλ' ὑπὲρ ἡμῶν πάν-	
	των) παρέδωκεν ἑαυτόν···	± 24
	ἵνα γε τοῦ ἰδίου···	± 24
	ἵνα γε τοῦ ἰδίου···	± 24
8	μν Χριστοῦ οὗτο παθόντος (ὑπὲρ ἡμῶν σαρκί	± 10
	ἵνα γε τοῦ ἰδίου···	± 22

1 | 1. tall of better, 2 or 3. 2 | μν ἐξ ἡμῶν σαρ| καὶ σαρκαί··· 4 | μν ἐξ ἡμῶν σαρ| καὶ
σάρκα··· 7 | μν ἐξ ἡμῶν σαρ| καὶ σαρκαί··· 8 | μν ἐξ ἡμῶν σαρ| καὶ
σάρκα··· 9 | μν ἐξ ἡμῶν σαρ| καὶ σαρκαί···

2. A form of ἀποστολῆς ἀποστολῆς or ἀποστολῆς will be the most likely supplement

3-5. Homans 5 12

6. ἐφείσασθαι ἀποστολῆς, 1 or 2 and Magn. ad Reginas de Beata Eide II Magn. P⁶⁴ 76

1212 ὅτι γὰρ τοῦ ἰδίου φίλος ἀνθρώπου ὁ Χριστός, οἷον ἀποστολῆς ἀποστολῆς ἐξ ἡμῶν τῇ
καθ' ἡμῶν ἀνθρώπου πᾶσι··· ἵνα γινώσκῃς ἐφείσασθαι τῇ ἰδίᾳ τῷ ἀνθρώπῳ

7. ἵνα γινώσκῃς ἐφείσασθαι ἀποστολῆς

8. ἐφείσασθαι ἀποστολῆς

1. Peter 11. In the apocryphal and commentaries, this verse is usually quoted as
Χριστοῦ οὗτο παθόντος ὑπὲρ ἡμῶν σαρκί··· the rest of the verse, though ὑπὲρ ἡμῶν is
omitted in the earliest manuscripts of the New Testament.

90-98. Homeric Fragments

The following nine texts complete the publication of Homeric papyri owned by the Beinecke Rare Books Library. All are from the Roman period and only one (90) is of exceptional interest. A table of all Yale Homeric papyri listed by publication number is included for the convenience of the reader.

Number	Homeric lines	Date	Format	
P. Yale 90	H. A 1-94	III	codex	↓ proceeds → 47 lines page ¹
1	A 95-203	Early II	roll →	back-blank 34 lines column
5 = Pack 714	F 124-131	III-IV	codex	→ proceeds ↓ 36 lines page ²
16 = Pack 736	F 375-386	I BC	roll →	back-blank not reconstructible
7 = Pack 757	E 387-390	II-III	roll →	back-blank not reconstructible
91	F 425-449	I	roll →	→ document not reconstructible
4	Z 242-248	Augustan	roll ↓	→ unknown line numbers not
9	L 252-291	I	roll →	→ stable, qth table traces not
92	K 33-32	III	roll ↓	→ document not reconstructible
10	K 111-119	I BC	roll →	back-blank not reconstructible
91	K 339-361	II	roll ↓	→ document 22 lines column
91	II 97-113	III	roll →	back-blank not reconstructible
11	II 422-438	I	roll ↓	→ document not reconstructible
95	Θ 373-389	II-III	roll →	back-blank not reconstructible
12	N 254-260	II-III	roll →	back-blank 36 lines column
13	N 402-422	III	roll →	→ document 21 lines column
14	VI 71-90	III	roll →	back-blank not reconstructible
96	Σ 146-183	II	roll →	back-blank 34 lines column
97	Γ 213-240	I BC	roll →	→ document? not reconstructible
98	η 176-183	I	roll →	back-blank not reconstructible
15	ι 90-96	II	roll →	→ document? not reconstructible

¹ *Annuaire Epigraphique* 1901-1902 (1902).

² *Epigraphica* 10.7 (1902).

90 Homer, *Iliad* A 1-94

P. Yale inv. 1546

140 x 280 cm

Third Century

This papyrus, which consists of 11 fragments now combined into 6, the largest of which measures 140 x 140 cm, is a single leaf from a papyrus codex containing the beginning of *Iliad* A. It was purchased from the dealer Maurice Nahman in Paris in 1933 and was originally published by G. M. Paraseoglou in C.F. 46 (1971): 313-317 with a plate. Its provenance is unknown.

The leaf has 17 lines to the page; therefore 13 pages would have held the whole of Book A. Writing on the outer page is against the fibres; on the inner page, along the fibres, an arrangement regularly found in single-quire codices as well as in several of the multiple-quire formats (see E. G. Turner, *Archaeology* 69-7). Dimensions of the surviving leaf measure 140 x 280 cm, inclusive of margins with a written surface of 110 x 215 cm, that is, with a height twice that of breadth; therefore the codex sheet was originally square. The papyrus itself is distinctly two-toned, the left half of the page, with the fibres running vertically, is light pink-brown, darkening toward the middle of the page. The right half appears stained and much darker. Still visible on the papyrus are binding holes in the outer margin. There is no trace of a *scholion*.

The hand is an elegant and practical precursor to the Coptic uncial with letters that are markedly bilinear and often adorned with decorative knobs. The letters of the opening six verses are somewhat larger, especially at the beginning of the verse (compare in line 6 $\eta\eta\eta$ from the beginning with $\eta\eta\eta\eta$ at the end) and more quickly written than in the next 88 and were assumed by the original editor to be by a different hand. However, the style of lines 1-6 and 7-94 is quite similar, and it is equally possible that there was only one scribe who after 6 lines trimmed his pen and wrote more slowly. The hand of 7-94 is different from 1-6; it was first assigned to the middle of the second century, A.D., but E. G. Turner offered a revision in *P. Oxy.* 45 (1970), a document dated 21 September 217 A.D., remarking that the 'similarity between this hand and a Yale-Homer (this papyrus) is striking. No doubt the Yale-Homer should also be assigned to the third century, not the second' (p. 11).

The text is in general good with only two minor uncorrected errors (lines 53 and 77), four vulgarate readings (lines 37, 65, 83, 87) and one instance of a doubled consonant to indicate a long syllable (line 77). Occasional nomata are used initially to distinguish words (line 38 $\tau\alpha\gamma\mu\alpha$) and finally to distinguish syllables (line 80 $\Lambda\gamma\gamma\alpha$). Elisions are often, but not systematically marked. There may be one correction by an expurgating dot at line 37. Inta

91 Homer, *Iliad* E 625-636

P. Yale inv. 1050 + 1051 + 2052

120 x 150 mm

Early First Century

This papyrus which consists of three separately inventoried fragments was purchased from Maurice Valentin in Paris in 1955. Its provenance is unknown. It retains the bottom of a column from a papyrus roll written across the fibres. The front appears to be part of an account. The column height is not reconstructible and the width would have been about 24 cm and a bottom margin of 40 cm survives. The papyrus itself is coarse and the hand, which is heavily formed and uneven with a tendency to separate words, may have been a product of the schoolroom, comparable to Roberts Cat. II pl. 10a and b; it is comparable to the beginning of the first column on Pluteus 10. There are no textual signs or marks of punctuation used. The text shows no variant readings. Originally the papyrus was published in *J. H. S.* 10 (1971) 117-118 without plate but cf. M. Parássoglou.

625
 οὐκ ἔμελλεν παρ' εὐρεσθ' ἵλας ὁφείλων καὶ ἀγοιῶν
 ὡσαν ὑπὸ σφοδρῇ ἐλπίδι χερσὶν ἀνέρος τελευμαχίδῃ
 ὡς ἔμελλεν πομπήν τε καὶ ἄλκιμον ἄνδρα τριετὴ
 Ἰλίου πύλοισι. Ἡρώδης δ' ἔμελλεν ἔτι μετὰ τοῖς
 ὡς ἔμελλεν ἀντιθέσθαι. Σαρπηλὸν δ' ὡς ἔμελλεν
 ἐλθεῖν ἐπὶ σχεδὸν ἦσαν ἐπὶ Ἀλκίονος καὶ Ἰφιδάμανος
 τὰς ἐλπίδας τοῖς Διοί τοις ἐλπίδων ἀνέροις
 εἶπε καὶ Ἰλίου πύλοισι πρὸς τὸν ἄνδρα τριετὴ
 Σαρπηλὸν. Ἄνθρωπος βροτῶν φρεσὶν ἔσται ἀνέρος
 περὶ ἥντινα ἐπὶ ἐλπίδι μαχῇ. Ἰφιδάμανος φάσι
 φειδόμεναι δὲ σὺ πᾶσι Διοί γούρου ἀνέρος
 εἶπε καὶ πολλὸν κέρων ἐπὶ ἐλπίδι ἀνέρος

632 The final letter of Ἰλίου πύλοισι shows traces of a left vertical strokeably π' over which the sigma was written

92. Homer, *Iliad* K 33-42

† 7-10-1964 [1965]

27. 9. 11. 4. 11

United Kingdom

This strip from a papyrus roll was purchased from Maurice Nahman in Paris in 1885 along with 1801b and 1802, also fragments of 1150c. (Though only 1802 was previously identified.) The provenance of all three is unknown. The scribe wrote an unimpressively rather small upright hand assignable to the third century A.D. Writing is across the fibers on the back of an account. The only diagonal sign is the high stop at lines 35 and 41, apparently total abscript was written and *oxy ve* which appears to have been initially omitted, was later added above the line by the original scribe. Line 43.

[illegible]

93. Homer, *Iliad* K. 439–46)

12. 3. 2019

[illegible]

செய்யுறைகள் 4

[illegible]

These two fragments contain 22 lines from *Hard K*, as well as parts of both upper and lower margins. They were purchased in Paris in 1935 from the dealer Maurice Naiman and originally published by G. M. Parascylo in *CP* 46 (1971: 118-20) without plate. The text was written across the lines on the back of an account table to the first century AD. The hand was medium-sized script with cursive attributes comparable to *P*¹ Gr. Beol. 27 and 58a and should be assigned to the mid-second century. The text was most carelessly written: it shows interchanges of *d* and *t* (line 439) and *y* and *x* (line 442, 457¹), on which philologists see *t* (vague) (Gronwald 1962: 1) and some spellings (line 445: *επετα* (line 445) *επετα* for *επετα* *επετα* and unusual *επετα* (line 445) *επετα*). A second hand corrected a number of errors with additions above the line, but missed at least one other (line 441). Truncata (line 442) *επετα* and line 445 *επετα* and the single stop line 440 appear to be the only formal signs. This piece compares favourably with two other published papers, *P*¹ *CP* 1519a (Pack² 847) and *RG* f. 517 rev. (1970: Pack² 844).

461
 462
 463
 464
 465

φανερῶς λέγει, ὅτι 2 ἀμφότεροι περὶ τοῦ
 ἐκείνου ἔχουσιν 2 ἀφ' ὧν γὰρ ὁ ἑκαστὸς ἐμὲ
 καὶ 2 ἀφ' ὧν ἑαυτὸν ἀποκαλύπτει ἀλλήλου
 καὶ ἀποκαλύπτει τὸν ἑαυτοῦ καὶ τὸν ἑαυτοῦ
 καὶ τὰ 2 ἀφ' ὧν ἀποκαλύπτει τὸν ἑαυτοῦ
 καὶ τὸν ἑαυτοῦ ἀποκαλύπτει τὸν ἑαυτοῦ

94. Homer, *Iliad* II 97-113

P. Yale inv. 089 a ch

Fr. 1 3.8 x 5.9 cm

Second-Third Century

Fr. 2 1.8 x 5.0 cm

These two scraps were taken from a patchwork sheet made up of 15 separate pieces purchased from Dr. Konchilus in 1951. Two papyrus in addition to these were in a literary hand; a third contained a partial list of Egyptian months; the rest were from documents, all without date or provenance. These two fragments which join between lines 9 and 10 contain beginnings of 14 lines from a well made papyrus roll of *Iliad* II. Writing is along the fibers, the back of both fragments is blank. No margins survive, though no letters are missing from the beginning of lines 97-98. Handwriting in good Severan style inclined slightly to the right, is so similar to P. Oxy. 46.1151 Sophocles that it could be the work of the same scribe, to whom P. Oxy. 25.2427 Euripides has also been assigned. Accents and breathings are in the original hand. A high stop is used at line 100, not at line 97. The text shows no variants; it includes four lines 97-100 attested by Aristarchus.

καὶ γὰρ ἔστι τις πατήρ σσι Ἀθηναίων καὶ Ἀπολλοῦ.
μήτε τις οὐδὲ Τρωῶν βασιλεὺς φεγγεῖ σσαι σσαι
μήτε τις Ἀργεῶν, τῶν δ' ἐπὶ γένε' Ἀχαιῶν
σφραγίδι Γρόφης κρητὸν ἀμείλιον ἀνέμεν
καὶ οἱ μετ' ὅσων ἐσσι πᾶσι ἀλλήλοισι ὑφαιμένοι.
ἄλλος δ' οὐκ ἐστὶν ἐμμοῖσι βλάψεν γὰρ βλάψας
βασιλεὺς μὴ Ζηνὸς γε σσαι οὐδὲ Τρωῶν ἀγατοί
ἡβήσαντες δ' αὖτις δὲ πρὸς ἀνταφύοισι φάσιν
πῆλ' ἄλλ' Ἀχαιοῖσιν ἀνταχθῆναι ἡβήσαντες δ' αὖτις
καὶ φησὶν αὖτις οὐδὲ ἀνταφύοισι ἀνταφύοισιν
ἐμπεδύναντες ἔχοντες σσαι οὐδὲ ἀνταφύοισιν
σφραγίδι πᾶσι ἀνταφύοισιν ἀνταφύοισιν
σφραγίδι πᾶσι ἀνταφύοισιν ἀνταφύοισιν
σφραγίδι πᾶσι ἀνταφύοισιν ἀνταφύοισιν
σφραγίδι πᾶσι ἀνταφύοισιν ἀνταφύοισιν

100

104

108

εσπερε παρ ἡδὺς Μουσῶν Ὀλγμπία δῶματ' ἐχέσθαι
 ὑπὸ πωλὶ δὴ πρῶτον περ ἐμπίσιν ἐγύναϊν Ἀχαιοῶν

112

- 97 γαρ inserted by original scribe above line
 100 υἱος apparently in acute accent and smooth breathing the accent is anomalous
 101 ἄλλαντιν υἱὸς αἰσ or αἰσ rather than shorter variant αἰσάλλαν
 102 αἰσάλλαν, αἰσάλλαν, αἰσάλλαν 102

95. Homer, *Iliad* P 373-390

P. Yale inv. 382

5.5 x 8.2 cm

Early Third Century

This scrap was purchased from Dr. Kondides in 1931; its provenance is unknown. Originally the papyrus was from a light-colored and well-constructed roll, but now is stained and tattered. A narrow strip survives from the left margin. The scribe wrote in early Severan style comparable to P. Oxy. 42 (281), assigned to the end of the second or the early third century AD. Writing is along the fibres; the back is blank. Tremata occur at line 1, but no other lectional signs are present. Collation with *Alexandrina* *Monac.* reveals the omission of line 385: τῷ μὲν ἱεροκράτος προσέφη ἱερῆρος Ἀπώλλωρ omitted new verse of 385, as well as in P. Hous. Georg. 1.4 = Pack² 941, the only other papyrus text published which contains these lines.

•	ἰσχεῖ δ' εἰν Ἴφρανίσσι Πόλῃ καὶ Ἡετιῶναι	
	αἰφρύνει τ' ἀγαθὸν τε μοῖαι τε δὲ μὲν τὰν ἑταῖρ	373
	δῆμοι ἐπὶ νεοταῖσιν ἐρηφίᾳσι λαοῖσι πατρὶ	
	τον μοῖαι τε ζωστήρσι δ' αὖτε ξανθὸν Μενέλαον	
	σείοντα φοβούμεν ἑταῖρο δὲ χολαῖον ἑλάνει	
	ἐλπί' ἔπρην δὲ πεσώντων Ἀργείων Μενέλαος	380
	κτερον· σὺ δ' ἰμῶναι ἐπὶ σὺν μετὰ ἑδνοῖσι δαίμων	
	ἑταῖρα δ' ἐγγὺς θανόντων ἐπὶ σὺν Ἀπώλλωρ	
	• Φαιακῶν Ἀσπιδόχῃσι δ' ἀπὸ λαοῖσι σὺν ἐπὶ σὺν	
	ξείνων φίλων τε σὺν Ἀργείοισιν αἰεὶ γὰρ	381
	ἑταῖροις καὶ σὺν Ἀχαιοῖσι παρβύθων	382
	σὺν δ' ἡ Μενέλαος ἱερωτάτος σὺν σὺν γὰρ	
	μοῖαι τε πρὸς ἑταῖροις σὺν δ' ὁμοῖοι σὺν σὺν	383
	νεκρῶν· σὺ δ' ἰμῶναι σὺν δ' ὁμοῖοι σὺν σὺν	
	ἐσθλῶν καὶ πρὸς μαχίμοις Πόλῃ καὶ Ἡετιῶναι	

96. Homer, *Iliad* Ω 318-384

P. Vindob. 1512

19.2 x 25.6 cm

Second Century

Six fragments were combined to form parts of two columns from a roll of the last book of the *Iliad*. Of unknown provenance, they were purchased from Maurice Nahman in 1955 in Paris and first published by C. M. Parkevoglou in *BASP* 6, 1971: 15-19 without plate. The papyrus is light brown in color and of good quality, with an upper margin of 1.8 cm and a lower of 3.0 cm preserved. The average column width was about 14 cm, the intercolumnar space about 1.5 cm. Column two contains portions of 70 lines missing at most, 4 lines from the bottom. The size of the roll reconstructed on the basis of a 4.5 line column, must have been about 1.5 meters, assuming it to have contained all of Book Ω, or some 18 columns. The scribe wrote a careful, upright, rounded hand of medium size, a type fairly common in the second century (compare Turner, *LMAN*, pl. 94). Writing is along the fibers and the back is blank. Punctuation signs written by the original scribe, include accents, breathings, quotation marks, strophai, high stops and an occasional macron (lines 319, 349, 357). A single subscript was written once (line 337). There are two corrected error lines (320, 349) and two minor uncorrected errors (lines 319, 323).

Column 1

<p> αὐτοὶ σφείουσιν εἰ κ' ἄλγος ἀνέμι[α] τιποσ' ἀνὰ τὸν ἐσπερίφιν ἐσθλὸν ὅτερον εἰσαὶτο δὲ σφίσι δελφῶν ἀλγος διὰ αὐτοῖσι οὐ δὲ ἔλκεται γῆθησαν καὶ πόσιν ἐλπίσθαισι δι' αὐτῶν σπερχόμενοι δ' ὅτι γαίης ξιστοὶ ἐπεβήσαντο διφφρὸν καὶ δ' ἔλκεται πρόβλεπον καὶ ἀφείσσης ἐνέλοισι πρὸς β' μετ' ἡμίονοι ἔλασσαν τετρασιπλοῦς ἀπ' ἡμῶν ταῖς ἰσσοῖς ἐλάνθον διφφρῶν ὅς τ' αὖ ὄπισθε ῥέπει τοῖσι γαίης ἐφ' ἧτις ῥοσσὶ [ἐλ]γὶ κ' ἔλκεται καρπείων καὶ σαρκαρῶν φίλοι δ' ὅμα πάντες ἵπποι πολλὰ δολιφρονήσαντες εἰ βασιτεῖν ἐκ κούρῃ μὴ δέποιον ἐκ τοῖσιν ἐστέρων τελέει δ' ἀφίσσεται οἱ μὲν δ' ἀφ' ἀρ' ὅτι ἵλιον ὀπυνόοντο </p>	<p> 320 324 328 </p>
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παρ' ἐγὼ καὶ γυμνῶσαι τὰν δ'· οἱ δ' ἄλλοι ἐν ῥιπῶν Ζηνὶ
 ἐπὶ πεδίοις παύχφαίεσσι δῶκε δ' ἐλεησάμενος γενομένο
 αἰψά δ' ἄρ' Ἑρμῆϊον ἴδων φίλιν ἀντίον ἦεν ἰδὼ
 Ἑρμῆϊα σὺ γὰρ τ' ἐκ κορυφῆς γὰρ φαίνεται ἐστὶν
 ἀνδρὶ ἐπαρυσσόμεναι τ' ἐλπίες ὦ κ' εὐέλπιστα
 βλάστα δὲ καὶ Ἥριον ἀλλὰς ἐπὶ τ' ἦν· Ἀχαιοὶ
 ὡς ἀγένοισι μὲν· ἀντίον δ' ἄρ' ἐμῆς μὴτ' αἰετὶ τοῖσιν
 τῶν ἀλλῶν· Δαρδανίῳ δ' ἔφρατ' Ἥρην αἰετὶ
 ὡς ἐφύετο δὲ καὶ παῖδες ἐκαστοὶς ἄρ' ἐκφυγεσσὶν
 αἰετὶς ἐπὶ τῶν παῶν ἐλθόντων ἐκαστὸν πρὸς ἑλπίδα
 ἀμύμονα χροῖστος τὰ μὲν φέρει τῶν ἐκφυγόντων
 ἡδ' ἐπὶ στήθεσσι γαῖαν ὅρα τοῖσιν ἀνδράσιν
 αἰετὶν δὲ μὲν δὲ τῶν ἐκφυγόντων ἐκαστὸν πρὸς ἑλπίδα
 ὡς ἐλπίες ἐκαστὸν αἰετὶς ἐκαστὸν πρὸς ἑλπίδα
 τῶν μετὰ χροῖστος ἐκαστὸν πρὸς ἑλπίδα ἄρ' ἐκφυγεσσὶν

ILLAD II

αἰψά δ' ἄρ' ἑρμῆϊον ἴδων ἐκφυγόντων ἐκαστὸν
 πρὸς ἑλπίδα ἀνδρὶ ἐπαρυσσόμεναι τ' ἐλπίες ὦ κ' εὐέλπιστα
 βλάστα δὲ καὶ Ἥριον ἀλλὰς ἐπὶ τ' ἦν· Ἀχαιοὶ
 ὡς ἀγένοισι μὲν· ἀντίον δ' ἄρ' ἐμῆς μὴτ' αἰετὶ τοῖσιν
 τῶν ἀλλῶν· Δαρδανίῳ δ' ἔφρατ' Ἥρην αἰετὶ
 ὡς ἐφύετο δὲ καὶ παῖδες ἐκαστοὶς ἄρ' ἐκφυγεσσὶν
 αἰετὶς ἐπὶ τῶν παῶν ἐλθόντων ἐκαστὸν πρὸς ἑλπίδα
 ἀμύμονα χροῖστος τὰ μὲν φέρει τῶν ἐκφυγόντων
 ἡδ' ἐπὶ στήθεσσι γαῖαν ὅρα τοῖσιν ἀνδράσιν
 αἰετὶν δὲ μὲν δὲ τῶν ἐκφυγόντων ἐκαστὸν πρὸς ἑλπίδα
 ὡς ἐλπίες ἐκαστὸν αἰετὶς ἐκαστὸν πρὸς ἑλπίδα
 τῶν μετὰ χροῖστος ἐκαστὸν πρὸς ἑλπίδα ἄρ' ἐκφυγεσσὶν

97. Homer, *Odyssey* ζ 214-240

P. Yale inv. 1491b

27 x 13.5 cm

Fifth Century BC

This narrow strip of papyrus containing the beginnings of 26 lines from *Odyssey* ζ was purchased from Maurice Nakhman in Paris in 1935. Provenance is unknown. The text was written on the back of a document of indeterminate nature in an informal round hand rather thickly formed and with occasional serifs. For the style compare Roberts *GH II* pl. 90 dated to the late first century BC. There are two accounts written by the original scribe: lines 217-219 are written on line 215; additions at the end of lines 211-214, 236-1 line 230 show an iterative spelling. The papyrus itself does not preserve the complete column, 1.0 cm of the top margin is intact but no left margin survives though all the initial letters are intact. There are no variants from Allen's *OG I*. *Odyssey* ζ is well represented on papyrus, but the only other published papyrus including these lines is P. Meib. 1.1. II recto. Pack² 106k.

παρ δ' ἄρα οἱ φάτοί τε χιτῶνα τε ἱμάσι θηρίαν ἐκασμίδε χλυσσεν ἐν ἀγασθῶν γυῖσι κλαῖον	
ἦν ἄρα τοῖς ἀμφιπυλῶσι μετρηδὲς λίον ἔκλειπεν ἀμφιπυλῶσι τῇ θ' οἴσω ἀποπύρεθι σφ' ἔγω αἰ τοῖς σάμην ἡμίονοι ἀποκίσσονται ἀμφὶ ἔκλειον	216
χρεῖσμαι (ἦ γὰρ ἔθνην ἀπο χρεῖς ἔσται ἀλκιφῆ μετρη (ἔ) οἶα (ἡ) ἔγω γὰρ ἀνιστάμαι ἀλκίον γὰρ γυμνὰ κλῶσι σπέρησι καὶ πλάσσωσι μετὰ λῶν ὡς ἐφάθ' αἰ δ' ἀπακίσθεντοσαν εἰπὺς δ' αἶετ' αὐτῇ	220
αἰ τὰρ οἱ πνεύμοι χρεῖα γυμνὰ λῶσι ἔκλειπεν ἀλκιον (ἦ) οἱ τὰτα οἶα ἐγὼ αἶετ' ἀμπεχέω μόνος καὶ ἀφ' ὀλῆς δ' ἐσμεν ἄλλος χρεῖα σπέρησι αἰ τὰρ ἐπεὶ δὴ πῶτα λεισσομένοισι πλάσσειν ἀμφὶ ἐκ κίματα ἰσσοῦσθαι οἱ περὶ παρθένος ἀλκιον	224
τοῖς μὲν (ἦ) ἀθρητῇ θηῖον Διὶς ἐογγασία μεῖζοντα τ' εὐπλάσι καὶ πῶσσονα ἐσθ' ἐκ σπέρητος σάλας ἤλας κομῶς ἀκίβησιν σάλας ὁμοῖα ὡς δ' οἴηται χρεῖσεν περὶ χρεῖσται οἱ γὰρ αἰτῇ ἴβρις ἐκ Πύρριος ἐκλειπεν καὶ Πάλλας ἀθρητῇ	232

τε χιλήν· πανταυτὸν χρύσειον δὲ ἔργον τέλειται
 ὡς εἶπε· τὸν ἀντὶθέτον· χρύσειον ἀντὶθέτον τὸ ἔπειτα μόνον
 εἶπε· εἰς πᾶσι ἀποδοτέον· αἰὼς ἐπεὶ διὰ τὸ ἀποδοτέον
 ἀλλὰ καὶ ἡμεῖς πᾶσι ἀποδοτέον· ἐπὶ τὸν δὲ εἰς τὸν
 δὲ τὸν δὲ ἀποδοτέον· ἐπὶ τὸν δὲ ἀποδοτέον· ἐπὶ τὸν δὲ
 ἀλλὰ τὸν δὲ ἀποδοτέον· ἀλλὰ τὸν δὲ ἀποδοτέον· ἀλλὰ τὸν δὲ
 ἀποδοτέον· ἀποδοτέον· ἀποδοτέον· ἀποδοτέον· ἀποδοτέον·

230

231

229 χρύσειον· τὸν χρύσειον

230 ἀλλὰ τὸν δὲ ἀλλὰ

98. Homer, *Odyssey* η 176-185

U. S. 100-1015-541

1. $\frac{1}{2} \leq t \leq 2$

1. 1998-2000

Three tiny scraps from what must have been an elegant papyrus roll were purchased from Dr. Kandilar in 1951; the provenance is unknown. The writing is along the fibres, and the back is blank. The hand is medium-sized and normal upright, has horizontal serifs adjoining the first of most letters; it is very like *P. Oxy. II 1462* (Callimachus, *Antimachus* assigned by Grenfell and Hunt to the first century A.D.). No margins survive and no horizontal aids appear in what has survived. There are no variations from Athens O.C.P., against which these scraps were collated.

[illegible]

99 Thucydides IV 38.5-40.2

P. Yale inv. 1227

Fr. 1+2: 8.2 x 8.2 cm

Late Second Century

These two fragments from a papyrus roll of Thucydides were part of the 1963 purchase made in Cairo from the dealer Maurice Nahman; they were said to be from Abydos, but see below. Writing is along the fibres of a light-colored papyrus that is stained at the right lower corner; the back is blank. Parts of two columns survive, as well as the intercolumnar space (cyl. 5 cm), but neither upper nor lower margins. The original roll can be reconstructed as follows: there are 18-22 letters to the line, about 40 lines to the column. The column width, including the intercolumnar space, averages 8.0 cm. The whole of Book IV would have required at least 300 columns for a total length of at least 5 meters. Another fragment of this roll which contains the top portion of three columns from IV 23-24 will be published in a future volume of *The Oxyrhynchus Papyri* by M. W. Haslam.¹ The Oxyrhynchus portion of the roll shows a generous top margin of at least 1.7 cm, so total column height was at least 12.0 cm.

The hand is a practical and rounded style, sloping slightly to the left, the letters of which are often decorated with hooks and loops. Fairly strict bidirectional is preserved; the *rho* for example is small and its entrance within rounded guidelines. It may be compared to Turner (CMVW, pl. 62) though this hand is smaller and more carefully formed. It is also very like—possibly even the same hand as—Mach. inv. 6789, a text of Thucydides I 62-64, published in *ZPE* 29 (1978) 16-21, but not by J. Requier. Haslam remarks of the latter: "I know of no papyrus parallel to this at once rounded and fluent script, which may perhaps be viewed as an instance of Coptic script. I would put it in the latter half of the second century, unless P. Oxy. 12-2474 should be taken as a warning that such hands are to be dated later still."

Comparison of the Yale and Oxyrhynchus portions of this roll provide an object lesson in the dangers of generalizing from small fragments. On the Yale piece the only lexical signs are *trēmata* at 38.11, but the Oxyrhynchus portion has paragraphs as well as a mark of unknown function in the left margin of Column II.² But a subscript is omitted at Yale II

¹ P. Oxy. Ashm. 13.1. For this I thank M. W. Haslam, to whom I gave the identification from a photograph with which I provided him, and I have corrected his version of a photograph. He has generously made his transcript and notes available to me from a typed transcription.

² Haslam remarks: "In 24 the text in the left margin, which is well lighted and straight, the most distinct is a small *rho* followed by two *tau* and a *phi* (rho tau phi) in the approximation of 24.5 cm. But it is difficult to know what significance to give this. Not a marginal note, but a subscript in the left margin? A marginal preface to such left margins, and the subscript after marginal preface, would be a very natural feature of the left margin."

9, but added in the Oxyrhynchus piece. The Yale fragment shows at least two errors (I 5, II 10) which do not appear to have been corrected; errors on the other are corrected. Finally, the passage on this papyrus coincides almost completely with P. Oxy. 1.16 (= I 1²), the only other papyrus that has been published which contains this portion of Thucydides' text, and shares a unique reading with it—see below II 8—and notes. Collation is with C. Hude's *editio maior* (Leipzig, 1898-1902) though I have consulted other editions.¹

Included for the convenience of the reader are other Thucydides papyri published since Pack² (1905).

I 19	P. Oxy. 49.3445	II 101	roll
I 42	P. Oxy. 49.3449	III	roll
I 62-64	Mich. inv. 2080 in ZPE 29 (1978): 16-21	II	roll
I 73-74	P. Oxy. 40.3234	I-II	roll
I 80-81	P. Arist. inv. 90 in <i>Manuscripta</i> 34 (1973): 221-23	II	roll
I 99-100, I, 110	P. Oxy. inv. 45 in I 17, I, 110 in <i>BJOCS</i> 39 (1975): 65-81 (part of the same roll as Pack ² 1543)	III	two-column papyrus codex
I 173-174	P. Oxy. 49.3439		
I 180	P. Oxy. 34.2703	ca. 200	roll
II 64-65	P. Oxy. 47.3427	II-III	roll
II 73-74	P. Mil. Vogl. 15.293; = Pack ² 1515	II	roll
II 90-92	P. Oxy. 50.2739	II-III	roll
V 47	ZPE 49 (1982): 39-41; = P. Berl. 9; = Pack ² 2900-	II-III	roll
V 82	P. Arist. inv. 20 in <i>Manuscripta</i> 28 (1975): 119-122; = P. Arist. 1.19	II-III	roll
VI 1-2	P. Bodmer XXVIII in <i>Man. Helv.</i> 42 (1975): 53-60; = <i>Papyrus Letterae Graecae</i> 5	III-IV	papyrus codex
VII 34-36	P. Berl. 1.19	II	roll
VII 57	P. Oxy. inv. 22.30.87.145-1 in <i>Manuscripta</i> 40 (1972): 197-100	ca. 200	roll
VII 90-92	P. Berl. inv. 11519 in <i>Manuscripta</i> 40 (1972): 127-128	II	roll
VIII fragments	P. Oxy. 49.3451	I-II	roll

Fragment of 19 other manuscripts of Thucydides will appear in a future volume of *The Oxyrhynchus Papyri*, edited by M. W. Haslam.

¹ For discussion of the correlation of the papyrus to the text of Thucydides see O. Loeb, *Thucydides Historiae*, Vol. 4 (Leipzig, 1934), 68, 80; F. E. Jones, *CC* 52 (1928): 75-76; W. Lieberich, *Manuscripta* 67 (1960): 210-212; P. Oxy. II 117b introduction; and the remarks of K. Worp, *Manuscripta* 28 (1975): 119 on P. Arist. inv. 20.

ΣΠ. The two papyri which constitute Parker 1528r-P¹ Msch. 141, containing VII 57-11 and P² Hantz 196, containing ΣΠ 10-1-5, are in two different hands and are unlikely to be from the same roll (as A. Wouda is, *RASP* 4 [1971], 26-28).

Column I	Column II
<p>→ θρησκ. τοσοῦτα πικρὸς με μὲν ο πλεον. δευτέρου καὶ τριτοῦ σὺν τοῖς πατέρε. τοῖς τοῦ ζῶντος 4 τὸς κοινὸν τῶν αὐτῶν αὐ- πλοῦντος. ἡμεῖς οὖν οὐκ ἐ- αλλοὶ ἀπεθνήσκουσιν. ἔτι οὖν εἰ- σὶ τοὺς τοῦ ζῶντος τοῦ ζῶντος 5 τῶν περὶ αὐτοῦ καὶ τῶν Ἀθηναίων. δεῖ οὖν πολλὰ καὶ φθονήματα. ἡ γὰρ μάχη οὐκ ἐστὶν ἐν τῇ γῆ. καὶ δεῖ αὐτὸν 12 ἀγαθὸν καὶ οὐκ ἀγαθὸν</p>	<p>744 τὰ μὴ γινώσκοντες παρὰ τοῖς τοῖς τοῖς τῶν αὐτῶν οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ 4 ἐστὶν οὖν τῶν Ἀθηναίων. ἔτι οὖν μάχη. καὶ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ 5 οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ</p>

Column I

5. ἡμεῖς οὖν καὶ οὐκ οὐκ. Trace before the break appears to be looked at the top like *the not tota* in which wrote either *τοῖς αὐτοῖς* or *τῶν αὐτῶν* in v. 11. If the word is the latter, it is unlikely to be a genuine variant. Gomme's comment on 6.34.5 indicates that Athenian losses were probably not more than 10-20 a day, which Thucydides would hardly find remarkable if Spartan losses were similarly light.

10-11. The reading is not recoverable. *παρὰ τοῖς* 11² *καὶ οὐκ* 11² *οὐκ* 11².

12. *οὐκ οὐκ* 11² *οὐκ οὐκ* 11² *οὐκ οὐκ* 11². *οὐκ οὐκ* 11² *οὐκ οὐκ* 11². *οὐκ οὐκ* 11² *οὐκ οὐκ* 11². *οὐκ οὐκ* 11² *οὐκ οὐκ* 11².

Column II

7. *οὐκ οὐκ* 11² *οὐκ οὐκ* 11² *οὐκ οὐκ* 11² *οὐκ οὐκ* 11².

8. *οὐκ οὐκ* 11² *οὐκ οὐκ* 11² *οὐκ οὐκ* 11² *οὐκ οὐκ* 11².

οὐκ οὐκ 11² *οὐκ οὐκ* 11² *οὐκ οὐκ* 11² *οὐκ οὐκ* 11². The traces of the letter before *οὐκ* are a letter than *οὐκ* and *οὐκ* *οὐκ* is preferable to *οὐκ*. The papyrus stands alone in apparently reading the verb. It is perhaps worth noting that the only two papyri (and which preserve this passage agree in a variant not found in the manuscript tradition.

10. *οὐκ οὐκ* 11² *οὐκ οὐκ* 11² *οὐκ οὐκ* 11² *οὐκ οὐκ* 11². The traces of the letter before *οὐκ* are a letter than *οὐκ* and *οὐκ* *οὐκ* is preferable to *οὐκ*. The papyrus stands alone in apparently reading the verb. It is perhaps worth noting that the only two papyri (and which preserve this passage agree in a variant not found in the manuscript tradition.

100. Xenophon, *Hellenica* V 4.13-16

P. Yale inv. 321 + 322

9.1 x 11.2 cm

Late Second Century

Parts of two columns survive in two fragments. They were purchased in Cairo from Dr. Koudilou in 1911, their provenance unknown. The papyrus was originally well made but it is now so severely stained and brittle that it is barely legible. One of the few recognizable words, ἀπαγορεύει suggested Xenophon, and I am grateful to Professor Anthony Andrewes who was able to identify the passages from an unprepossessing transcript. The hand is an upright early Severan style comparable to Turner GMAW, pl. 27, Sophocles 2, *Thesm.*, at no doubt belongs to the end of the second century AD. Writing is along the fibers, the back is blank. There are no sectional aids. Neither upper nor lower margins survive, but the width of one column is intact—averaging 6.0 cm—and the intercolumnar space 1.5 cm, which allows the roll to be reconstructed as follows: 1. 16 letters per line, 2. 17 lines per column; therefore Book V would have required at least 54 columns for a total roll length of about 6.5 m.

Fragments of Xenophon's *Hellenica* are infrequently represented in papyri. The only other text of Book V published is PSI 1131a7 = Pack² 1955¹ which has a format similar to this piece, though the columns are not as tall. To Pack² 1552, 1550 and L. G. Turner, *Wiener Studien* 79 (1966) 196-201, *Hell.* VII 2.9-10, a papyrus roll of the late third or early century AD = P. Mich. inv. 1950 and H. Harmer, *Monistheque* XXXI, 1 (1978) 156-59, two more fragments of a third-century papyrus roll, previously published pieces of which

Pack² 1552, *Hell.* I 1.27-8 = P. Amh. 46.1-257 and *Hell.* I 1.28 = P. Yale inv. G29751 = D. F. Jackson in *BASP* 2 (1969) 48-52 has variant readings of papyri of the *Hellenica*.

The text which was collated with L. G. Marchant's *CH* 1 appears to be quite good. There are no errors or omissions, and it sides with a major exemplar B in three places.

101. Demosthenes, *De Falsa Legatione* §101-3, §109-11, §113-4

P. Yale inv. 1742

Fr. 1: 20 x 8.9 cm

Second Century

Fr. 2: 7.7 x 8.6 cm

Fr. 3: 7.2 x 7.8 cm

Three fragments, apparently from three consecutive columns of a papyrus roll, were purchased in 1963 and originally published in *RASP* 2, 1963: 33-40 by A. E. Samuel. Subsequent to their original publication as P. Berne inv. no. 4, these pieces were assigned the Yale inventory number 1742.

The hands of the informal, rounded type, similar to Turner C.M.W. pl. 24 (see by his *Detached*), though much less evenly formed. It should no doubt be assigned to the second century A.D. Writing is along the fibers and the back is blank. The only lexical sign is the high slope of § 2.14, 3.10; only adscript is written at 2.15, 2.9 and 3.6 and nowhere omitted. Elision is neglected at 2.14 *ἀμαρῆς* (not noted elsewhere). The text itself has one error, possibly corrected at 1.1 *ἀποκαταστήσας* (9, 15) and one minor unattested variant (2.15). Its character is that usually described as "eclectic": it agrees three times with A against other codices, four times with other codices against A. Collation was with Battegay's OC 7 and C. Matthien's *Bibliotext*, 18700. I also consulted Dindorf's 1840 edition.

The fragments that survive preserve 15, 14 and 16 lines respectively with an average of 24 letters per line. Some 27 letters are missing between the end of Fr. 1 and the beginning of Fr. 2, some 26 lines from the end of Fr. 2 to the beginning of Fr. 3. Column height can therefore be restored as either 1-15 lines per column (15 + 27, 14 + 26) or as 21 over 65 lines per column, assuming fragments 1 and 2 belong to the same column (17 + 27 + 19). The 15-line format is not only more common, but allows the three fragments to be adjacent to each other in their respective columns, a fact that might account for their survival.

A list of Demosthenes papyri published since Pack² (1905) is included for the convenience of the reader.

I. *Olynth* 1.22-28

P. inv. 49.3435

B. roll

III. *Olynth* 411.26-35

P. Berol. inv. 21280 in *Scripta in ceteris
de Cicerone Monumentis* 51 (1981)
[no. 203]

Early 11. two column
codex

IV. *In Phil* 1.1-7

P. Sorb. 1*

4th-200. roll

VI. *In Phil* 11.3-6, 10-12

P. Mich. inv. 1359 = P. Rom. Gen.
21.

111-15. codex

VI In Phil II 4-9, 11-15	P Köln 4 155	II codex
VI In Phil II 11-15	P Herold no. 735 in ZPE 5 (1971): 153-56	II roll
VII De Hylionensi 52-53	Pl II 316 in ZPE 27 (1977): 109-110	II-III codex
VIII De Chetoumensi 60-67	P Berol. inv. 21284 in ZPE 48 (1982): 103-05; square roll as next entry	I-III roll
VIII De Chetoumensi 62-64, 195-97	P Berol. inv. 21285 in <i>Fragmenta Berol. et al. Africae in Berlin</i> 10 (1965): 128-29	I-III roll
XIV περί τοῦ ἀντιστομίου 3-7	As. Capito 52 (1972): 73-75	II roll
XVIII De Cor. I 1-4	P Berol. 11966 - P Flor. VII, inv. 40	II roll
XVIII De Cor. in 8-9, 10-11	P Codex inv. 25 - P Köln 1 15	mid II roll
XVIII De Cor. inv. 20	P Harris 29 - Pack ² 2836 - P Bonn 119	I-II roll
XIX De Falsa Leg. 10-11	P Andon inv. 1200 - P Köln 1 16	II roll
XIX De Falsa Leg. 202-206	P Andon inv. 11 - P Köln 1 17	I roll
XIX De Falsa Leg. 225	P Berol. 21274 in ZPE 48 (1982): 65	III roll
XX In Eptatome 70	P Aland 117 - Pack ² 2786 - P Berol. 1110	I roll
XXI In Midianiti 130 and XXIII In Arctia rufem 5-11, 61-72	P Bonn III 17 - Pack ² 2870 - P Berol. 1111	IV-V codex
XXII In Androstomoni 58-65	P Yale 1 22	late II roll
XXIII In Timocritoni 401	P Orig. 31 2548	II roll
XXIII In Timocritoni 85-87, 90-92, 93	P Berol. 21198 in ZPE 4 (1968): 116-119 - P Berol. 15235 in <i>Fragmenta in Brix. et al. Africae in Berlin</i> 10 (1965): 129-30	IV codex
XXX In Aristogitonem A 17-18	P Yale 4 21 - P Orig. 8 982 - Pack ² 324	mid II roll
XXXIV In Theom. 3-5	P Köln 4 184	III roll
XLI In Phylotypum 14-15	P Yale 4 24	early II roll
XLI In Minutianum 45-46	P Berol. 21192 in ZPE 4 (1968): 179-22	II-III roll
XLIX In Emathionem 24, 26-28	P Köln 4 136	V parchment codex
L Adversus Pseudem 14-26	P Vindob. 4: 26834 - Pack ² 2418 - Pl III 12 in ZPE 40 (1980): 226-228	early III roll
Eptatoma I 1	P Orig. 31 2549	roll
Eptatoma II 20-22, 25-26	see 394-41	roll
Ep Phil. - De Cor. 221	P Orig. 42 3009	II roll

See also R. Hamman, *Phonothetai fragments in papyrus et membranis scripta*, diss. (Louvain 1921) vol. II - *Epigraphica Florentina* VIII vol. II (Pentapolis)

Εἰσαγωγή 1

- ξώμετα τοῖς ἀσπίται παρὰ δ' αἰγῶν § 101
 πωήσονται σκοπεῖτε ἡμῖν τὸν ἐπερ-
 ραίτων ἐλεγχόντων ὡς ἡσίων
 4 εἶσται μὲν τῶν ἀντιμαχῶν § 102
 καὶ τοῖς λόγοις τοῖς περὶ τῶν ἀσπίται
 τοῖς περὶ προσεχέας· εἰπεὶ τοῖς
 περὶ τῶν ἀσπίται καὶ τῶν ἀσπίται
 5 καὶ τῶν ἀσπίται καὶ τῶν ἀσπίται
 περὶ τῶν ἀσπίται καὶ τῶν ἀσπίται
 τὰ δὲ οὐ θατέρων· ἡ δὲ ἀσπίται
 . . . ἀσπίται καὶ τῶν ἀσπίται
 12 Φίλιπποι· οἱ ταῖς παρὰ δ' αἰγῶν
 ποιήσονται· οἱ μὲν τῶν ἀσπίται
 καὶ φεραμένων· οἱ δὲ τῶν ἀσπίται
 16 τῶν ἀσπίται καὶ τῶν ἀσπίται
 τῶν ἀσπίται καὶ τῶν ἀσπίται
 τῶν ἀσπίται καὶ τῶν ἀσπίται

Εἰσαγωγή 2

- οἱ ἀσπίται καὶ τῶν ἀσπίται § 103
 ἐξῆς οἱ ἀσπίται καὶ τῶν ἀσπίται
 τῶν ἀσπίται καὶ τῶν ἀσπίται
 4 οἱ ἀσπίται καὶ τῶν ἀσπίται
 οἱ ἀσπίται καὶ τῶν ἀσπίται
 ἀσπίται καὶ τῶν ἀσπίται
 5 ἀσπίται καὶ τῶν ἀσπίται
 ἀσπίται καὶ τῶν ἀσπίται
 ἀσπίται καὶ τῶν ἀσπίται
 12 ἀσπίται καὶ τῶν ἀσπίται
 ἀσπίται καὶ τῶν ἀσπίται
 ἀσπίται καὶ τῶν ἀσπίται
 16 ἀσπίται καὶ τῶν ἀσπίται
 ἀσπίται καὶ τῶν ἀσπίται
 ἀσπίται καὶ τῶν ἀσπίται
 ἀσπίται καὶ τῶν ἀσπίται

Fragment 3

- καταΐστανται (απο τοι βημασιν εν- §113
 δ'ησαντες) μὲν τοις πρεσβεσιν τοις
 πλεον τοι Φιλισταοι παρὰ σε πολ-
 4 λαις εφη τοις εδουλοισιν εἶναι
 οληθῶντες δε εὐχεται στρατευομενοις
 εἶναι δε ημ μεμενησθαι γὰρ ἰσχυρις
 8 εἰς τοιωνοντιν ὡς βασιλευσιν στυγας
 9 τισι τῶν αὐτῶν ἐκείνων ἐκείνων μὲν
 μηδενος εἰς χρονον ἐκείνων τῶν
 πρεσβεσιν μηδ' ἑνὸς ἡμερος
 12 ἀπαρταρῶν ἀντιπαρῶν εἰς τα τετρακλιθ
 ἐπολεῖσθαι πρὸς τοις τε δε φι-
 λισταοις μηδ' ἑνὸς ἡμερος παρ
 16 τῶν τε τῶν ἰσχυρις τε λαοσιν
 ἀλλὰ εἰς ἐκείνων τῶν εἰς
 ἐκείνων βασιλευσιν φασιν

Fragment 4

1. Διότι οὐκ εἶναι. There is a high trace over the α, possibly a dot or perhaps part of a written α or ι or η.

2. αὐτῶν εἰς τοις πρεσβεσιν τοις πλεον τοι Φιλισταοι παρὰ σε πολ-
 11. The line appears to be about 5 letters shorter than the unanimous version of the

manuscripts.

12. ταῖς τε πλεον αὐτῶν τε τῶν τε τῶν τε

Fragment 2

9. εἰς τοις πλεον αὐτῶν τε τῶν τε τῶν τε
 10. ταῖς τε πλεον αὐτῶν τε τῶν τε τῶν τε
 12-13. μὲν τοις πλεον αὐτῶν τε τῶν τε τῶν τε
 13. ἐκείνων αὐτῶν τε τῶν τε τῶν τε
 15. εἰς τοις πλεον αὐτῶν τε τῶν τε τῶν τε
 15-16. αὐτῶν τε τῶν τε τῶν τε τῶν τε

Fragment 5

3. τοις Φιλισταοις §1. §1 τοις πλεον αὐτῶν
 4. αὐτῶν τε τῶν τε τῶν τε τῶν τε
 6. μηδενος εἰς χρονον μηδενος μηδενος εἰς χρονον
 15-16. ταῖς τε πλεον αὐτῶν τε τῶν τε τῶν τε

102. Demosthenes, *Epistula* II 20-22, 25-26

P. Yale inv. 1540

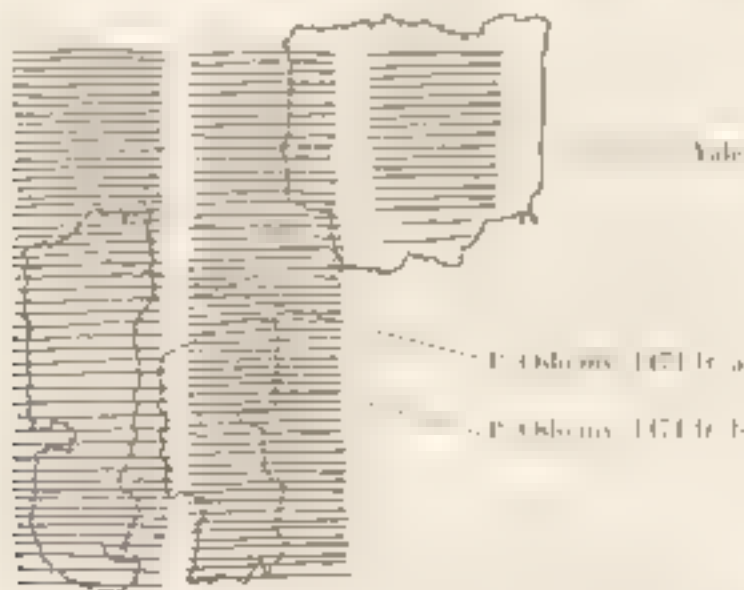
12.3 x 12.8 cm

Second Century

This light-colored papyrus fragment contains the last column of a roll and part of an adjacent column, the text of which is Demosthenes' second epistle. It was part of the 1931 purchase made from Maurice Nahman in Cairo and was originally published by Z. M. Parkman in *BASP* 10 (1935) 31-41.

Top and right margins are preserved to 1.8 cm, as well as an intercolumniar space of 2.14 cm, and a portion of the papyrus below the last line of writing. The right edge appears cut, as if the end of the roll, and in the last five lines of the text the letters are written in an increasingly larger hand. Below the last line of the text there is an address: $\pi\tau\epsilon\rho\acute{\alpha}\varsigma\ \kappa\alpha\iota\ \delta\iota\sigma\kappa\omega$, not included in the *manuscript* tradition.

In the original publication, the editor demonstrated that an Oslo papyrus (no. 1471) which was purchased in Egypt in 1951 and published by S. Eide and L. Aronson in *Erasm.* 51 (1956) 101-8, belonged to the same roll (Oslo Fr. a) to an immediately adjacent column, Fr. b fitting below column 1 as follows:



Yale column 1 contains 19 lines, some 7 lines are missing between it and the beginning of Oslo Fr. b which contains 27 lines. The last line of Oslo Fr. b is the last line of the column, so column height can be estimated at 5 1/2 lines: $19 + 7 = 27$. Oslo Fr. a contains the

last 32 lines from the bottom of an immediately preceding column.¹ Both texts were written along the fibers in a crabbled rapidly written hand found often in commentaries (Coptic, e.g. *P. Oxy.* 10, 2886, assigned to the second century A.D.). The hand is unvocalized, loosed, and there is a slight tendency to separate words; number of letters per line varies from 24-29. The whole epistle will have required 525 to 550 columns. While there is no compelling reason to assume that this papyrus held anything more than the second epistle, it is worth noting that *P. Oxy.* 1, 26 + 51, 2548 + 2749 appear to form a roll of Demosthenes' *Prosecution*, the first epistle and quite probably the *De Timotheo* as well.

The only lectio along which occurs are truncated at 11. A total subscript is omitted in 11, but nowhere is an entire line added, possibly a discrepancy between the original and 11.0 and 12. There are a number of careless spellings (e.g. 11.1-8). The text, collated with W. Beuthe's OC 7, shows several minor variants (1, 2, 10, 19, 10) and important variants (1, 7, 13, 14, 16). It is interesting, however, that lines 1-12 appear to have a text unique to 1. 7p and 12. 7p. The folio portion offers a similar variant (1, 4, 8, 8) as well as an otherwise unattested reading (1, 16, 16). Several rather short lines in both pieces suggest that there may have been other divergences from the common tradition, now irretrievable. On the whole, the text would indicate some independence in the papyrus transmission from the medieval tradition.²

Column I

	εἰς τὸν αὐτὸν χρόνον ἀνέστησαν οἱ ἀπὸ τοῦ φθι	§20
	εἰς τὸν αὐτὸν χρόνον ἐχόντων ἐπὶ τοῦ αὐτοῦ	§21
	ἐκείνου ἀδελφοὶ καὶ μαθηταὶ τοῦ αὐτοῦ χριστοῦ	
1	τοῦτον παρὰ τοῦ αὐτοῦ ἀνέστησαν οἱ ἀπὸ τοῦ φθι	
	φθινοῦ μετὰ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	
	ἐκείνου καὶ μαθηταὶ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	
	μετὰ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	
8	ἐκείνου καὶ μαθηταὶ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	
	καὶ οἱ ἀπὸ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	
	καὶ οἱ ἀπὸ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	
	καὶ οἱ ἀπὸ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	
12	καὶ οἱ ἀπὸ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	§22
	καὶ οἱ ἀπὸ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	
	καὶ οἱ ἀπὸ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	
16	καὶ οἱ ἀπὸ τοῦ αὐτοῦ καὶ οἱ ἀπὸ τοῦ αὐτοῦ	

¹ The first and second columns appear to be a continuous text, the top of a column missing the simplex square above the first line of the first column. The second column appears to be a separate text, the first line of the second column appearing to be a separate text. The first column appears to be a separate text, the first line of the first column appearing to be a separate text. The second column appears to be a separate text, the first line of the second column appearing to be a separate text.

² The first column appears to be a separate text, the first line of the first column appearing to be a separate text. The second column appears to be a separate text, the first line of the second column appearing to be a separate text.

4. *Adaptation* 11

- | | | |
|---|--|------------|
| → | ἡμεῖς ἔβριμαι· προσέειπεν· ἀφ᾽ ἡμετέρας μοι
πρὸς μενέτην ταύτην ἡμεῖς εὐσεβεί-
ται ἡμεῖς ὅτι τοῖς ἐμοῖς προσεσυνέσται
ἐνδραστήειν ἐμῶν· ἦτοι ἄνθρωποι ἐνέλε-
χθήμεναι ὅτι· μενέτης· τοῖς ἐφ' ἡμῶν
ἀφ᾽ ἡμετέρας· ἡμεῖς· ἡμετέρας· ἡμεῖς·
οὐκ ἐστὶν ἡμεῖς· ἡμεῖς· ἡμετέρας· ἡμεῖς·
πρὸς ἡμετέρας· ἡμεῖς· ἡμετέρας· ἡμεῖς·
ὅτι· ὅτι· ἡμεῖς· ἡμετέρας· ἡμεῖς· ἡμετέρας·
ἐστὶν· ἡμεῖς· ἡμετέρας· ἡμεῖς· ἡμετέρας·
ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν·
12 πρὸς ἡμετέρας· ἡμεῖς· ἡμετέρας· ἡμεῖς·
ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν·
μὴ· πρὸς ἡμετέρας· ἡμεῖς· ἡμετέρας·
ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν·
14 ἡμεῖς· ἡμετέρας· ἡμεῖς· ἡμετέρας·
ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν· ἐμῶν·
ἡμεῖς· ἡμετέρας· ἡμεῖς· ἡμετέρας· | 125
126 |
|---|--|------------|

4. $\frac{1}{2} \ln 2$

- [illegible]

11. 15. 1970. 11.

- 1 προσευχή μου προσέλασθε
3 προσερχομαι μου προσερχομαι
7 δε μου ουκ
9 δε εγραψα ε' εγ ουκ
11 ως ωσπερ ουκ Haplography?
12 δε επισημαζει ε' εγ ουκ
13-14 ελεητηριον καρτος μου βοηθειν σωτας ουκ
16 καρτος γενεσθαι χρηστου μου γενεσθαι ουκ

103. Isocrates, *Helena* §43-50
Plataicus §20-26

P. Yabouy 2062

15.5 x 16.1 cm

Plates I-II
 Second Century BC

This papyrus came to the Bencke in 1909 as a gift of Hans Kraus and was published originally in *Herings zu a Beckmann* (Berlin, 1907: 17-24) by A. F. Samuel. It has two features of interest: it is the first Ptolemaic papyrus of Isocrates to come to light and its format is a rarity, a true opisthograph roll in which both sides, written in the same script, were obviously meant to be read simultaneously. On the front, with writing along the fibres are parts from three columns of Isocrates' *Helena*; on the back, with writing across the fibres and right side up with respect to the writing on the front are parts of three columns from Isocrates' *Plataicus*. The text of the latter runs in a direction opposite to that of the *Helena*. The hand is on the small side, executed in rather capably written capitals, often with curvose shapes. Alpha, for example, is wedge-shaped, usually in three strokes, but sometimes indistinguishable from lambda; eta is formed in three strokes, but occasionally the last two are combined curvously to give it a looped shape. Sigma is small and written rather high in the line. Tau is made with an extended horizontal looped over at the right to form the vertical descender. The hand has features in common with P. Mert 14 (Homer, *Cydonia*) and I am inclined to assign it to the second century BC.

The *Helena* and the *Plataicus* are almost exactly the same length though they are set out in formats that differ slightly; the *Helena* in 30 columns, the papyrus retains only 20-22 of 31-32 lines each, averaging around 20 letters to the line; the *Plataicus* in 25 columns, the papyrus retains only 7-8 of about 30 lines each, but averaging 24 letters to the line. The column lengths of both texts are uneven; the three surviving columns of the *Helena* appear to have been respectively 22, 31, and 32 lines. In fact the last line of col. III extends almost a full cm. beyond col. II. Similarly for the *Plataicus*, col. II is somewhat longer than col. I. On both sides the columns lean considerably to the right; in col. III of the *Helena*, e.g., the final line begins 4 letters further to the left than the topmost surviving line of the column. Column width of the *Plataicus* with intercolumnar space averages 7.6 cm. of the *Helena* with space 8.0 cm. Therefore the two texts have almost exactly the same measurements: 50 x 6.0 cm. = 150 cm. 23 x 7.6 cm. = 174.8 cm. From these data, it is most reasonable to assume that the roll contained only these two speeches.

The following papyri of Isocrates have been published since Pack² (1965):

<i>Ad Dem.</i> (Or. I) 1	London wax tablet in <i>ZPE</i> 24 (1977) 119	II	wax tablet
<i>Ad Dem.</i> (Or. I) 4	Muenster 78 in <i>ZPE</i> 52 (1983) 291-92	VII	wax tablet
<i>Ad Dem.</i> (Or. I) 18-52	P. Berol. Inv. 9935 in <i>APF</i> 27 (1980) 5-17	II-III	roll
<i>Ad Dem.</i> (Or. I) 27-28	P. Arist. Inv. 52 in <i>ZPE</i> 4 (1970) 118-19 = P. Arist. I 11	II	roll
<i>Ad Dem.</i> (Or. I) 28	P. Berol. Inv. 10747-49 in <i>CF</i> 50 (1975-1976) and in <i>ZPE</i> 22 (1976) 19-20	II-III	endocran
<i>Ad Dem.</i> (Or. I) 30-31	Bodleian facsimile of 1948 P. inv. 8071 in <i>Journal of Papyrology</i> 1981 (55) 61	II	roll
<i>Ad Dem.</i> (Or. I) 50	19197 in <i>ZPE</i> 25 (1977) 53	VI	quotation in letter
<i>Nu.</i> (Or. III) 33-37	P. Vindob. G. 2687 = P. Bam. Lat. 22	IV-V	parchment codex
<i>Nu.</i> (Or. III) 60-61	P. Pal. inv. Pack ² 2807 in <i>Hermes</i> 101 (1986) 114	III	roll
<i>Pontag.</i> (Or. IV) 14-16	Mach. Inv. 3735 in <i>ZPE</i> 29 (1978) 21-24	III	roll
<i>Pontag.</i> (Or. IV) 21-24	P. A. F. Kelimian 8 in WS nr. 14 (1980) 28-29	III	roll
<i>Pontag.</i> (Or. IV) 30-50	P. Bam. Lat. Pack ² 2872 = P. 30 inv. 135	II	roll
<i>Pontag.</i> (Or. IV) 60	P. Be. Mus. Inv. in <i>ZPE</i> 6 (1970) 254 (text no. 6)	II-III	roll
<i>Pontag.</i> (Or. IV) 117-14	P. Alex. inv. 411 = Pack ² 1204 = <i>Papiri Antisemitici</i> 14	I-III	roll
<i>Pontag.</i> (Or. IV) 149-54 153-54	P. Berol. 10575 in <i>Festschr. z. 150 Jahre Göttinger d. Berl. Ag. Mus.</i> Berlin 1974: 473-76	II	roll
<i>De Pax.</i> (Or. VIII) 46-47	P. Oxy. Helv. 7	III	roll
<i>Evag.</i> (Or. IX) 1-2	P. Ryl. III 517 verso = Pack ² 2882 in <i>CF</i> 49 (1974) 332-53	II-III	roll
<i>Evag.</i> (Or. IX) 6-12	P. Oxy. Inv. 5444	II-III	roll
<i>Phu.</i> (Or. XI) 2-3	P. Arist. Inv. 107 in <i>ZPE</i> 6 (1970) 119-20 = P. Arist. I 12	I	roll
<i>Phu.</i> (Or. XI) 39-40, 44	P. Berol. Inv. 13279 in <i>Festschr. z. Berl. d. Staatl. Mus.</i> = Berlin 10 (1982)	IV-V	codex

Fragment 10r XII 351-32	P. Akroiti 141 = P. Akroiti 297 in C. E. 49 1974: 331-32	1-11	roll
Fragment 10v XII 351-32	P. Akroiti 151-152	11	roll

Heleia

Uphoria I

η την την Ασία βασίλειαν
 εἰς μετὰ μετὰ ἀρχαίς καὶ ἐν
 ἐπιστημῇ καὶ φαιλῶν ἀνέρω.
 1 ποιεῖ πᾶσι παραγενέσθαι
 τοῖς αὐτοῖς ἐν γένεσιν οὐ θύει
 τῶν ἀπὸ γένεσιν ἀξιοῦσθαι
 σέβας [πῶς ἐν τοῖς αὐτοῖς
 2 θεῶν αὐτῶν καὶ ἀλλοῖς κατὰ
 λιπῶν τῶν πλείων ἢ πᾶσι
 καὶ αὐτοῖς αὐτοῖς οὐ μὴ
 μόνον πρὸς πατρίδα ἀλλὰ καὶ

543

20 lines after the end

20 τος (τροποι πλεον εζουσι) τωρ εχθρων
επειδαν ε ερητη γενηται μηδεν
περι πλειονος ταιισθα' των ορων
21 μεν εν απαντας εινε' προσβειαις ιτηρ
την' ελες εξεμιας και την' αι τουομιας
εποιοιεν (ω ταις λογοις επειδη δε)
22 νομιζουσιν μετρεαδε και γεγενησθαι
παιτων (των αλλων) αμελησαστες
υπερ των (ειων) ερεων και της
α(ιτων) βιας λεγειν το λυωσιν και φασι

§24

Column III

1 το εθηθαιος εχιν ετη ημετερα
τουτο συμφερον (ειναι) ταις συμμοχαις
κατω εδουται (ως αι ε αι ταις εαις)
4 παρα το δειναι πλεονετοις αι αιθας
πλεονεσι σινην (αις) αλλα πολλας
δη της αλλοτριαις (αδυνας) επιθετη
[ταυτες] περι της αι των δειναις εαις
8 εαις] μαχεται ε αις εαις εαις
στησαν αλλα μη αι ε αις γ
εξαισιν λεγειν αι αι εαις μη αις
| |

§26

±20 lines are missing

Column I

- 1 εαις] εαις εαις, αις εαις Μοναχ. 224
- 10 ενθα ενθα εαις

Column II

- 10 αις ης εαις
- 15 μηδεν εαις μηδεν
- 17 και φαειρον ειναι φαειρον Γ Ε φαειρον ειναι εαις plur
οις εαις plur. εαις Γ Ε.
- 27 γεγενησθαι γεγενησθαι Γ Ε. ειναι και αις εαις βαλ λεθωσιν εαις
- 28 παντων Γ Ε. απαντων εαις plur

Column III

- 2. συμφερον συμφερον εαις
- 6. εη Γ Ε Α; αις εαις.

104. A Fable of Aesop

P. Yale ms. 11384

5.5 x 15.0 cm

Third Century

P. Mich. 157

Two papyrus fragments, one now in the Michigan collection, the other at Yale were purchased from Maurice Nahman in 1951: the former in London, the latter in Paris. The front of both pieces contains a Latin legal document, the back a bilingual text. The Michigan fragment, first published as *P. Mich.* 7-157 by H. A. Sanders, was identified by C. H. Roberts in *JHS* 47 (1957) 123-5 as a version of an Aesopic fable. Subsequently G. M. Parivoglian discovered the Yale fragment joined the Michigan piece and published his findings in *Stud. Pap.* 13 (1974) 31-37. The back of these two fragments retains upper and right margins; the right edge has been cut into along that it was the last column on the roll or perhaps a single sheet containing only this fable. The first three lines of the text are in Latin, lines 4-17 in Greek written by the same hand. There are no signs of punctuation, but a strong tendency in both Latin and Greek to separate words. The Latin lines end some 3-4 letters before the Greek, but appear to have been more tightly written. The hand is fluent, but not particularly attractive—documentary style, which Roberts assigned to the first half of the third century, s. v. 123 note 3.

The text is part of a bilingual version of an Aesopic fable about the swallow who tries to persuade the other birds: 1. either to destroy the mistletoe berries before they can be made into birdlime or 2. taking that to make friends with men. A. Hausrath, *Corpus Fabularum Aesopiarum* I (302) and 6. In this papyrus version the dangerous plant is *flax* (as in 301). Another variant of this fable is found in *P. Berl.* 3.103 (107-31) = Pack² 50, in which the wise bird is an owl, the offending plant mistletoe.¹ The Latin lines were thought by Roberts to be the *epitaphium* or *epitome*; the Latin certainly conveys a general statement conceivably in the form of a *propositum* to the Greek fable, more probably as a conclusion to a Latin version of the fable which then follows in Greek.² Subsequently, F. G. Turner has suggested reading *aper* at line 1. *Aper* can *aperentur* is the Latin equivalent of Greek line 14 (ἄπειρα, ὄρε ἀπειρέστερα, and ἐνίπτερον) virtually translated into Latin, e.g. *cognoscantur* would produce an acceptable verb to govern *quantum*

¹ Other papyri of Aesop and Babrius are late and appear to have been produced for schoolroom use or by the students themselves; see e.g. *J. Lat. Amer. Stud.* 1 (1969) 16, but the Rylands papyrus from the first century, as it must have been, and its use either as a school text or as a means of representing the collection of Aesop's fables, said to have been made by Diochares, 2 Pl. Lat. 10.

² Through Parivoglian's discovery in *Stud. Pap.* 13 (1974) 34.

likely that the letter broke off before *gloriam*

10 *ἀντὶ τοῦ ἐπὶ δευτέρῳ κομίσαντος διὰ τὴν πλῆθυν, αὐτοῦ τοῦ 39^{ου}*

11-13 *ὁμοιωσάντων παραγενομένη ἄνθρωποι τῶν ἀνθρώπων ἐγίνετο* (1917-50 *μοῦνον δὲ τὴν χαλιδόνα . . . ἐν ταῖς αἰτῶν εὐκαίᾳ ὁδῶσι μεταπορεύσθαι*) (19211-12)

14-15 *τὴ δὲ λαοὺς ὁμοῦς ἔτε ἐπιδόσαντο, ἐτόξεον* see Blass-Debrunner-Funk §133 on the use of a plural verb with personal neuter nouns

Translation

Latin lines 1-4 But indeed the other birds, when they were captured [finally realized] how great was the harm [for those who wished] not to obey the plan (Greek lines 4-15 [When the flax] was sown, [a most clever] sparrow urged the other birds to [assemble quickly] and destroy [flax being bred] for their destruction [But they mocked this] plan [as foolishly chattering] Not much later, when nets were sown [from the flax,] the sparrow [alone] transferred herself to house- [of men] and made her nest [agreeably] under the same roof [But the other] birds, when they were captured, realized . . .

105. Rhetorical Exercise

P. Yale inv. 1729

310 x 325 cm

Plates III-IV
First Century A.D.

This fragment, the so-called Argenteae papyrus (Park² 2495) was brought from Thebes in 1891 and first published by Emil Egger in *Revue Archéologique* ix. 1 (1892) 139-52 and again with minor changes in *Mémoires d'histoire Ancienne et de Philologie* (1897) 175-98. It was recited in a dissertation by Karl Jander and reprinted by him in *Oratorum et rhetorum Graecorum fragmenta nuper reperta* (Kleine Texte 118, Bonn, 1913). In 1983 the papyrus was purchased by the Beinecke Rare Book and Manuscript Library of Yale University where it now resides. It was again recited with substantial improvement to the text and its history examined by D. H. Samuel in a dissertation submitted to Yale University, a revised version of which was subsequently published in *AJP* 21-5 (1970) 55-63. In that article she demonstrated conclusively that the piece belongs to the genre of rhetorical exercise rather than to that of historical narrative. The following discussion is based on her observations.

The papyrus consists of twenty fragments glued by Egger to a sheet of cardboard, from which circumstance it is to be hoped that the backs of all pieces are blank. Ten fragments have been joined to form parts of two columns. Ten other small fragments are implaced or blank. An upper margin of 1.0 cm. remains for the first reconstructed column, but the text breaks off after line 29. Only the right half of this column survives with about 40 letters per line. An intercolumnar space between columns I and II measures 1.2 cm. Column II possesses both upper and lower margins (the latter to 1.4 cm.) but a large horizontal tear about 10 cm. from the bottom has severed the column into two pieces. Fragments 10-19 joined the pieces as if they joined physically between lines 29 and 30 but they do not actually fit together, and the trace below 29 (= line 20) would appear to be sole remnant of a lost line. It is now unclear how many lines, if any, may be missing, but to judge from the context no more than one or two. Numbering in this text after line 11/29 includes line numbers in parentheses for earlier editions. The last line of column II ends in double and column II's right margin is much larger than the intercolumnar space. This indicates that the surviving fragments constitute the last two columns of the piece. Columns I and II can be seen to join physically at two points, but the placement of the two fragments that form the left half of column II (7) is much less secure (see notes ad loc.). There are a series of vertical folds along which there has been considerable wear, the intervals between which grow increasingly larger from right to left. From this fact the papyrus will appear to have been rolled from right to left, so that the two surviving columns will have been the innermost part of the roll.

The hand is a minute cursive written along the fibres in a style found in documents dated between about 300 BC to 100 AD.¹ Decipherment is rendered the more difficult because letters are not only crabbied but also erratic and variable in shape, especially when pen-work is ligatured.² The format—the crabbied hand and long lines—is found also in hypomnemata (compare, e.g., CMJW, pp. 55 and 60) and suggests that this copy was intended for private use. Abbreviations, which are used sporadically, are consistent with this suggestion. They are not those in regular use in documents, but rather a grammarian's system also found in hypomnemata (see P. J. Parsons, *P. Coll. Youtia II* 111–12 for a discussion of that system: μ = $\mu\epsilon\tau$ occurs most frequently, both as a particle and as part of a participial form, e.g. $\mu\epsilon\tau\alpha\pi\alpha\rho\tau\epsilon\sigma$ = $\mu\epsilon\tau\alpha\pi\alpha\rho\tau\epsilon\sigma$ II 61, ϵ = $\epsilon\iota\sigma\iota\epsilon$ II 21, ϕ = $\phi\eta\mu\iota\sigma$ II 3, $\tilde{\alpha}$ = $\tilde{\alpha}\epsilon\alpha$ II 17, II 3, $\tilde{\alpha}$ = $\tilde{\alpha}\epsilon\alpha$ II 10, μ = $\mu\epsilon\tau$ II 251, ϵ = $\epsilon\iota\sigma\iota\epsilon$ II 46, as well as ϵ the termination at II 15, II 9) are also found. The abbreviation used for $\kappa\alpha\iota$ (α) at II 4 and 17 is quite rare; the only other occurrence of this abbreviation is in ZPE 12 (1973: 18 line 21, see Taf. 1a) which occurs in Col. 16.³

The writer often left spaces between letters, some few of which appear to indicate the beginning of a new sentence or thought, e.g. II 7: $\mu\epsilon\tau\alpha\pi\alpha\rho\tau\epsilon\sigma$ at 43; the remainder, two thirds exact, between words, the rest between syllables, in accordance with the normal rules for syllabification. A very few can be considered statistical divisions, e.g. II 18: $\epsilon\gamma\epsilon\mu\epsilon\lambda\epsilon\mu\epsilon\tau$. There are numerous corrections, additions and deletions in the original hand. Most corrections are written directly over the offending text, e.g. the omission of $\gamma\alpha\mu\epsilon\tau\epsilon\sigma\tau\epsilon\sigma\tau\epsilon\sigma$ is rectified by writing $\gamma\epsilon\mu\epsilon\tau$ over $\gamma\alpha\mu\epsilon$ II 37. The most frequent correction of this type is the alteration of a cursive letter or letter group to a less cursive form, e.g. Y-shaped tau made in one longest stroke is often changed to a T-shaped tau made in two strokes. At least eight such corrections are noted in the diplomatic transcription. The writer made a few supralinear additions, e.g. the definite article, and at one place, $\mu\epsilon\tau\alpha\pi\alpha\rho\tau\epsilon\sigma$ II 238 and one deletion by drawing several lines through the word II 5: $\mu\epsilon\tau\alpha$. The most common uncorrected errors are haplographs, e.g. II 14 and the omission of a syllable, e.g. II 21. A final sigma is added unnecessarily at II 6; a rough breathing appears to have been marked at II 4: $\alpha\iota\epsilon$ and a dieresis at II 9: $\alpha\iota\epsilon\sigma\sigma\epsilon\sigma$; at II 29: $\alpha\iota\epsilon$ there is either a μ in suspension or a μ in syllable group.

From this general state of the text and the fact that in at least one place the writer appears uncertain about correct spelling, $\tilde{\alpha}\epsilon\sigma\sigma\epsilon\lambda\epsilon\mu\epsilon\tau$, see diplomatic II 35–43, H. Samuel concluded that he was composing as he wrote rather than copying an exemplar (54). While this suggestion seems attractive, there is one piece of evidence to the contrary. At II 14 a gap large enough to accommodate three letters is left between $\epsilon\gamma\epsilon\mu$ and $\epsilon\lambda\epsilon\mu\epsilon\tau$ (see below II 14 note) although the surface of the papyrus is not at all damaged. Similar gaps have been observed in other papyri where presumably the scribe has failed to copy some part of the text he is copying, and has left sufficient space to fill in the correct reading from another copy (should he find one), see e.g. ZPE 4 (1969: 217) Col. III 5; Achilles Tatius, Book III; and Laurel Pearson also notices of the same phenomenon in the manuscripts of Philaetia's

¹ Jact. 1431 (Schubert, *Pap. Egypt.* 11, 11, 11). *J. Mier*, loc. cit. *P. Lond.* 147. *Palaepigraphical Society B* 149, 57, 111.

² This, for example, when ligatured, i.e. a preceding letter is slant-formed like a ligatured α or ϵ , in cases where some changes are not, e.g. II 4: 2. $\tilde{\alpha}$ I have assumed that it was the writer's intention to write $\epsilon\iota\alpha$ regardless of the actual orthography.

³ See, e.g. in the abbreviated μ found in a cursive, see K. McKenney, *Abbreviations in Greek Papyri and Ptolemaic ANP Supplement III* (1961), s. 1, 22.

de Herodoti malignitate, *AJP LXXX*, 3 (1959): 265. If this explanation accounts for the lemma, then the text will represent not an autograph composition but a copy made for private use.

The surviving text contains the conclusion of a speech accusing a general who is alleged to have abandoned his men, living as well as dead, after a naval battle. Although no proper names occur, the circumstances of this speech, its general outline, are unmistakably similar to the historical battle of Arginusae, the following account of which can be pieced together from the ancient sources: 1. After the battle was won, a storm made it difficult for the generals to pick up survivors and the bodies of the dead. 2. Six of the eight generals who participated in the battle returned to Athens where they received a collective trial in the assembly for failing in their duty to bury the dead. 3. They were condemned by a single vote and executed. 4. The collective trial was thought to have violated due procedure, and Callixenus who originally proposed it was himself later imprisoned pending a trial but escaped.⁴ Even if allowance is made for rhetorical exaggeration, the speech on the papyrus differs in several significant details so that it is impossible to believe that it could have belonged to an historian's account of the Arginusae trial: only one general is on trial, the trial seems to be taking place at the *dikastērion*, and the prosecutor seems to have been one of the generals' sons (see II 14-2 and note). The failure to bury the dead is attributed to a proclamation made by the general before the battle to the effect that the dead would not be buried unless the battle were won (II 2-9), the storm apparently occurred during the battle (II 15-19). The similarities must be explained in another way. There are sufficient references in the rhetorical handbooks of the second through the fifth centuries A.D. to suggest that declamations based loosely on historical events from the fifth and fourth centuries B.C. were quite common; see, e.g., *100* introduction, notes 3-4. That one such was based on the aftermath of the battle of Arginusae is confirmed by a speech attributed to Aelius Aristides attacking Callixenus for denying burial to the executed generals (Philostratus, *Vita Aelii Aristidi*, 584). Hermsigenes quotes an explicit passage describing the storm which prevented the recovery of the bodies: *χειμῶνες γὰρ ἐξέφρασαν περὶ τούτοις τὸ ἀποσπένδει τῆς ἐπεσσομένης ἐπὶ τῆς καλλιζήνης πλοῆτος ἢ τοὶ τὰ σωλίσαι οὐκ ἔργον ῥήτορες οὐκ ἔργον φέρητόν ἀπὸ μὲν γὰρ ἀντιθέσης τῆς ναυμαχίας ᾗδεναι ἢ θάλασσαν αὖ κατεβύβειν* (*Ἰστορικὴς ἀκρόασις*, *Περὶ ἐκείνης*, 221, ed. Rabe, 244-22-245). And Suidas in his commentary on Hermsigenes says that one of Aristides' arguments was a rhetorical consideration of the necessity of burial at all: *φησὶν ἄνθρωποι Ἀθηναῖοι ποιεῖσθαι εἰ καὶ τὰς θαύμας τῶν περὶ τὴν τελευτήσαντων* (*Περὶ πραγμασιῶν* II, ed. Rabe, 170-2-4). Obviously Aristides is misinterpreted in historical accuracy; there is no evidence that burial was ever denied to the executed generals and the storm with its thunderbolt a product of rhetorical embellishment. The popularity of what ought to be called an 'Arginusae theme' is confirmed by the *Διατριβὴν ἐξηγητικὴν* of *Ἰωάννης* which includes the following topic for declamation: *πλοῆτας πελάγησαν τοὺς νεκροὺς αὖ τοὺς αἰχμαλώτους εἶχε ἐν τῇ τῆς χειμῶνος πλοῆτι καὶ ἀπέβλεπε εἰς τὴν θάλασσαν τοὺς νεκροὺς αὖ αἰχμάλους ἐκπύοντα* (*Diatribes*, *Conce* VII, ed. C. Walz, 223-41-45). It is accompanied by detailed instructions for presentation, including *εἴτω ἐξφρασὶς τῆς χειμῶνος καὶ ἵππων ὅσα ἀγασσώ* (223-39-230). While there are obvious differences between the Yale fragment, Aristides' Callixenus and

⁴ The principal sources are *Ac. Her.* 17.1, ed. Bond, 10, and 2.174; *Ac. Ael.* 54.60-1. For a discussion of the probable order of events and the legal issues involved, see M. H. Hansen, *Dikastika* (Copenhagen, 1975), 84-86.

Nepeter's theme, all possess three elements common to the historical account of Arginusae: a storm, the trial of a general (or generals), and the failure to bury the dead after a naval battle.² One difference is significant: references elsewhere are usually to speeches in defense of the generals, since their condemnation was universally regarded as unjust, a view that would have been reinforced by the refusal of Socrates to participate in the voting (see Xen. *Hell.* 1.7.12, Plato *Apol.* 32b-28c). A speech attacking a general cannot have been an easy or popular theme. In arguing the more difficult position, the speech may have been intended as a *post defensor*, or it may have been one of a pair of speeches on the Arginusae theme.

The Yale piece is the earliest example of a declamation based on this subject, quite likely predating Aristotle by 100 years, and it displays considerable sophistication of style. The local column opens with a series of contrasts between the scurrilous conduct of the general and the excellence of the men to whom he denied burial, skillfully combining two elements recommended in rhetorical handbooks for the conclusion of a speech—congruence, the arousing of pity or sympathy for the victims, and indignation, the exciting of indignation against the opponent.³ The general's punitive *argynna* is mentioned at several points, no doubt intended to recall Cleon's infamous *argynna* in Sophocles' *Antigone* prohibiting burial of Polyneices (II 3-8). The men are praised in terms traditional for funeral orations, as those whose private sacrifice enhanced the public good and whose courage overcame even misfortune (II 10-34). This traditional rhetoric is ironic; it deliberately reminds the audience of the conventional consolation of a public funeral of which the general's actions have deprived them. The subject of the excellence of the men provides a transition to the battle and its aftermath, where in wild depletion the general is seen not only abandoning the dead but sailing away with triremes wreathed in victory from men still struggling in the waves and calling out for help (II 14-27). The speech concludes with the portrayal of the pitious spectacle of the relatives who come down to the harbor to meet the ships. When they find that no bodies have been returned for burial, at first they rejoice, imagining that no men had been lost, but when they discover the truth, finding themselves deprived of the traditional means of mourning, they can do little more than deliver a better epitaph for the dead (II 32-41).

The dialect is Attic throughout, with one possible exception. The uncontracted form ἀπέρλεως occurs at II 24, but such forms have crept into the manuscripts of Thucydides and Xenophon (see Kühner-Blass I 2 1245 *Attic* 1, and may well have become acceptable in Attic.⁴

The questions of authorship and date remain. The work appears far too polished to have been the product of local Pelopon. There is no evidence for the kind of rhetorical activity there that might have produced so educated a speaker or a suitable audience. The author must have had a rhetorical education at least in Alexandria if not outside Egypt. Any assignment of date is more difficult. Although many of these declamations

² D. H. Samuel distinguishes two separate legal issues in the Arginusae story: 1) the general's responsibility to bury the dead men, and 2) the "legal" (II 42) question proposed to condemn the generals for one year (according to Xenophon, *Hell.* 1.7.14), who assumes that the relevance of the number of generals hinges upon the Yale piece and in Siquel allows the speaker two contradictory interpretations of legal issues—the first.

³ E.g. Cicero *De Orat.* 1.106 concludes his exhortation to the speaker to arouse indignation: *nam, ut ait, Plautus, laetitia patitur spes, indignatio metus, indignatio metus, et quod non est, sed a discessione indignationis* (see I 100-105 for comparison).

⁴ D. H. Samuel reads *ἐπέρλεως* at II 13, 18, and 41, but the second use of a ligatured pair often looks like *ἐπέρ* in the hand of the scribe (Siquel, *op. cit.* 117).

were by nature ephemeral—delivered extemporaneously—the fact that this exercise was written down could have prolonged its circulation for a considerable time beyond the date of its composition. We know that Aristotle's *oration* against *Callimachus* survived at least until *Sextus*. Further, if the piece was part of a collection of exercises used for teaching in a rhetorical school it may have been circulated and copied for centuries. Therefore a date of composition in the fourth century cannot be automatically excluded because the date of the copy is around the end of first century A.D. Unfortunately, there are no effective criteria to fix the piece in one century rather than another, nor examples of Greek rhetoric from the Hellenistic period to which it may be compared. The following considerations lead to no firm conclusions, though they rather tend to support a date of composition in the first century B.C.

(c) If part of line 12 is modelled on a description of the funeral of Pelopidas (see notes ad loc.), then the poem has as a secure terminus post quem 364 B.C. This date might be lowered still further.

(2) It is probable that the focus on a single legal issue – the responsibility of the general to intervene and give burial to the dead – results from adherence to the *stasis theory* on Latin *compositio orationis*, said to have been formulated by Hermogenes, a rhetorical theorist of the second century BC. This speech seems to deal with *hys thair stasis* – the delicate issue the nature and/or character of the act. If Hermogenes was an innovator instead of a formalizer of the extant rhetorical practices, then this exercise will have as a terminus post quem the later second century BC.⁸

23 The author of the paper shows considerable familiarity with the text of Thucydides (e.g., notes on 14-15, 12-11), who began to write a certain volume in the first century BC (see H. G. Strabel, *Wartung und Wartung des Thukydideschen Geschichtswerkes 40 v. Chr. bis h. zerbischen Literatur* (Munich, 1917), 53ff.). It is possible that the paper belongs to this period.

(1) The piece has some elements of vocabulary that are more common in twelfth-century or in usage of the Roman period than in the fifth and fourth centuries, but the value of this information is questionable, as the common of third- and second-century prose.¹¹

→ Bismut: Zirkulation im Vordere Korne-Hirnhirn, 1927, Jährl.

[illegible]

Column I

1		εισασμ |	ἵσταται ποτε
2		οιστοισ |	ἰσθηραγοθιασεαιτησ
3		ειδισασπ |	ωπ κωνιτημσ
4		ειδισαση |	ἰσθηραγοθιασεαιτησ
5		μεινισαδ |	ἰσθηραγοθιασεαιτησ
6		οι |	ἰσθηραγοθιασεαιτησ
7	σθη		ἰσθηραγοθιασεαιτησ
8			ἰσθηραγοθιασεαιτησ
9	λα		ἰσθηραγοθιασεαιτησ
10		τοι	ἰσθηραγοθιασεαιτησ
11			ἰσθηραγοθιασεαιτησ
12		τοι	ἰσθηραγοθιασεαιτησ
13			ἰσθηραγοθιασεαιτησ
14		σθη	ἰσθηραγοθιασεαιτησ
15	σθη		ἰσθηραγοθιασεαιτησ
16	λα		ἰσθηραγοθιασεαιτησ
17			ἰσθηραγοθιασεαιτησ
18	σθη		ἰσθηραγοθιασεαιτησ
19	λα		ἰσθηραγοθιασεαιτησ
20	σθη		ἰσθηραγοθιασεαιτησ
21	σθη		ἰσθηραγοθιασεαιτησ
22	σθη		ἰσθηραγοθιασεαιτησ
23	σθη		ἰσθηραγοθιασεαιτησ
24	σθη		ἰσθηραγοθιασεαιτησ
25	σθη		ἰσθηραγοθιασεαιτησ
26	σθη		ἰσθηραγοθιασεαιτησ

Appendix C: Column I

AB. The following are words included in the apparatus: 1. readings common to all editions; 2. readings of letters that do not form Greek words or sequences of Greek words; 3. variants that differ only in the matter of dotted or undotted letters (e.g., $\mu\epsilon\tau\alpha$ vs. $\mu\epsilon\tau$); 4. variants that differ more than one large dot for letters or letters for dots (e.g., $\alpha\pi\alpha\alpha$ vs. $\alpha\pi\alpha$); 5. readings that do not have traces, though for use of the extreme difficulty of the text I have included some readings that seem to me marginal; since a diplomatic transcription has been provided, diacritic spellings, unrealized additions, vertical corrections and deletions are not noted here.

The following initials are used:

F = Fide Fagor

LP = [Lap] Papyrus

J = Fide Janet

[H] = [H] Samuel

E.K. = Fide Koenen

HC' = [H] Samuel

PJP = P. J. Papyrus

* The readings of Fagor and Janet are provided as they appear in their texts; it should be noted that they regularly place such variants of broken letters and expansions of abbreviations within square brackets.

Column II

- ἤγχευσαντο, σὶ δὲ μέγα | 114 ἐκαστηνὸν δὲ ὥς ἐστι δὴ τὴν
 ἔχοντι τι ἦλθεν, καὶ δὲ ὅς οἱ εἶπες σε παύσαι·
 μέγας ἐλθέθαι σὶ σὺν γένει | 115 τέρχασθαι | 116 ὡς εἴπω
 ὑποδιδάσκω ἐν αὐτῷ δὲ τερμήμενον ἔμει·
 γείνηται ὅς τ' οἷός τις εἴχῃ φησὶ σπένδω | 117 ἔχον ἀγωνίζονται τὸ
 σῆμα γὰρ ἐπαίησαν ἄλλ' ἀληθῶς ἴδεν·
 I ζῶν· αὐτὸ ἀλλοτὴν ἐσσημ' ἐν αὐτῷ σπένδωσθαι τοῖς τοῖς τερμῶν κέρωνται· αὐτὸν
 ἦδ' αὖ καὶ τὸ τῆς μάχης ἐξεληλέθαι σὶ σὺν γένει | 118 ἦν

[illegible]

I ὁψωμεντο αὖ δὲ πάλιν ; 11 ἄποστρεψον. The construction is no doubt parallel to II ἄβελον ἔπεισεν ὁ πῦρ παρὰ πύλιν κτλ., one of a series of comparisons intended to demonstrate the wondrous behavior of the general. Spenser is limited but πῦρ requires more than a simple finite verb, probably an infinitive + finite verb or the equivalent to judge from II 9. Something like πῦρ ἀνίστασθαι ὁφείκει το ἀποστρέψον for the ἄβελον construction see II 18. 15 below. The original Argivean trial took place in the assembly, and the general in Spenser's ascription also appears before that body (see 22:101). But in this case the trial seems to take place in the *dikastērion*. It has been suggested that this could be an indication of one of the generals who did not return, but the epithet *gignōskōn* and *ἡ ἀντιοὶ* would seem to guarantee his presence at the trial. Alarcón likewise points out that a general *ἀντιοίεσθαι* is confined in battle in order to court may be implied in these lines.

$\mathcal{L}_\varepsilon = \{f \in \mathcal{L} : \int_X |f| d\mu < \varepsilon\}$

[illegible]

2. $\mu_{\text{near } \mu_1}$ | χ_{el} was most likely either in $\chi_{\text{el}}^{\text{near } \mu_1}$ or $\chi_{\text{el}}^{\text{near } \mu_2}$ though there is no trace of μ in the small space between χ_{el} and $\chi_{\text{el}}^{\text{near } \mu_1}$ in this trace after the break compare χ_{el} to $\chi_{\text{el}}^{\text{near } \mu_1}$. It is

5. After this reading was suggested by P. J. Parnes, who remarks that the large τ with a fixed α is a regular grammarian's approximation for $\alpha \tau$. For other examples see McNamee, *Information Theory*.

It has presumably a further subordinate clause with a form of *παύωμαι* or *ἀπαύωμαι* introduced in the 1st aorist indicative passive: *ἡ δὲ ἐβλήθη παύειν*.

to alogizma, then either apparently began to write the σ of alogizma, then wrote σ over at least the penultimate transcription.

perfect in order to match \hat{q}^{perfect} .

7. ἵνα μὴ ἐκ τοῦ ποσίου πρὸς τοῦ οὐκ, the middle of ποσίου must mean 'exact' or 'just', that is, the general has already reaped the profit from his proclamation.

τὴν ἀφίλειαν καταπολεῖν οὐ γάρ, because the battle had been won, to continue to enforce it. Therefore, I would suggest to compare the use of these verbs in Dem. 39-49, προσκαίρουσα δ' αὖτε καὶ ἐπὶ τοῖς ἐχθροῖς ὡς ἐλευθεροὶ αἰσάντες ἐπειδὴ τῆς ἡλικίας ἐκαρπώσαντο αὐτῶν ἰσχυρῶς, ἀλλὰ γὰρ ἐπὶ τοῖς σώμασι ἀπέθανον ἀποσφύζοντες ἐπὶ εὐσῶν. Presumably the general's defense, at least in part, rested on an argument that the proclamation was intended to force his men to fight as boldly as possible. It may be that after the battle he refused to pick up men living and dead whose ships had been lost to the enemy on the grounds that they were cowardly or even mutinous. The argument of the prosecutor in lines 9-12 that those who die in battle are not to be disposed supports this proposition as well as II 16 below. The punctuation καταπολεῖν or, was suggested by Martin Oswald.

4-9 ἀλλὰ τῷ γὰρ γὰρ ἐᾶσαι. Young's supplement seems the best solution. For ἀλλὰ γὰρ see Denniston, *GP* 48, 1-2 and his comment at 155-59, III. 11.

11-14 αὐτοὶ λαμπρότερον + general statement about the worth of men who die in battle, presumably to install a defense plea that the dead who were left unburied did not require respect. It is a rhetorical set-piece expressed in the traditional language of epitaphial and epitaphic conventional oppositions of ἀντιθέτης and ἀντιθέτως or αὐτοῖς. Compare, e.g., these antitheses in a passage of Hyperides' funeral oration, though, of course, the antitheses are quite different: ὅς ἐστι δὲ τῆς τῆς ἀντιθέτης ἀποδείξω εὐτυχία μᾶλλον ἢ καὶ τῆς τοῦ (τῆς ἀτυχίας) ἀτυχίας εὐτυχίας, οὐκ οὐδὲν βροτοῖς σώματος ἀθάνατον δοῖν ἐσθλότερον, ἀλλὰ τῆς ἀντιθέτης τῆς ἀντιθέτης ἐλπίδος τοῖς Ἕλλησιν ἐλπίδας αὐτῶν. 124. The absence of words like ἀλευρία, ἐλπίς, Ἕλλας from the papyrus as well as the need to justify honoring those who fell in battle would argue for a non-Athenian audience for the author and an audience in which soldiers had long ceased to be fellow citizens and neighbors.

9-10 ὅτι οὐκ ἀποφασίζω οὐδὲν. Since I read ἀποφασίζω, it is an indication of the difficulty of this hand that too with an abbreviation stroke above is almost indistinguishable from a full narrow epsilon. The first reading requires no emendation, however.

11 οὐκ οὐδὲ ἀποφασίζω ἀξίως εἰ δέ. Young's reading of εἰ δέ, i.e. 'not even in keeping with what is necessary', seems inevitable if the reading of the papyrus is to stand, οὐδὲ must therefore be an adverb. Alternatively one might emend to εἰ-εἰ δέ εἰ δέ or οὐδὲν.

εἰ-εἰ δέ for the use of εἰ without an accompanying εἰ see Denniston, *GP* 390.

11-12

12 ὅτι οὐκ ἀποφασίζω οὐδὲν. Since I read ἀποφασίζω, it is an indication of the difficulty of this hand that too with an abbreviation stroke above is almost indistinguishable from a full narrow epsilon. The first reading requires no emendation, however.

12-13 οὐκ ἀποφασίζω οὐδὲν ἀποφασίζω οὐδὲν. A negative particle is required and traces are consistent with οὐκ or οὐχ, suggesting that the following word should begin with a vowel. The meaning of ἀποφασίζω here appears to be 'come out', i.e., 'they never came out badly from battle even when their luck was out.' See also II 4 above.

14 ἀθανεὶ τῇ τῇ μετὰ τὴν ἀποφασίζω ἀποφασίζω λαμπρότερον. Phil. 34 provides a striking parallel for the construction: περὶ τὴν ἀθανεὶ μετὰ τὴν ἀποφασίζω ἀποφασίζω. The similarities are unlikely to be fortuitous. Plutarch is describing the death of Pelopidas whose courage in battle against Alexander at Cynoscephalae earned him honors and funeral rites of unprecedented splendor and this phrase belongs to the climax of that description. Plutarch and the author of the papyrus are likely to be imitating a common source, at a guess, a funeral oration à la Thucydides.

reported into an historical narrative. Moreover, Diodorus' description of the death of Pelopidas may contain echoes of that earlier *notos* (especially 15.80.5 *ἀντιπρόσωπον*), since *ἀντιπρόσωπον* and *πρόσωπον* are similar. The papyrus is unlikely to have read *παρὰπρόσωπον*; the latter better looks much more like *παρὰπρόσωπον* (compare *παρὰπρόσωπον* above, line 5). But *πρόσωπον* and *παρὰπρόσωπον* are similar enough in sound and meaning that either Plutarch or the author of the papyrus or both might have been attempting an unthinkingly variation.

11.14 καὶ εἰ | τὸν αἰσθητὴν | καὶ τὸν ἀσθητὸν τῇ εὐχῇ
καὶ τῇ ἐπιπορεύῃ ἐστὶ ἀρχή. I take the sense of the passage to be that the general
tended to evaluate the circumstances, the opportunities, and the risks, at the time he
ordered the attack, depending either on the luck of his men or on the battle and the
following times. I take would seem to indicate that the ships were drawn up in the open sea
with a storm either blowing up or in position. If καὶ εἰ is the correct reading, then a
dative noun and a participle after αἰσθητὸν are sufficient for the locative. But visible traces
at the opening of line 14 suggest not a dative but an infinitive as much as | αἰσθητὸν ἐν | + a.
I think it possible that καὶ εἰ may in fact be a copy with a space and ligature in both τ
and ε, this would allow a full stop after ἀνταρπνοτά and give another indication of
change of subject, e.g. αἰσθητὸν ἐπὶ τῇ εὐχῇ followed by another genitive or a
dative. Alternatively, L. Koenen suggests reading καὶ τὸν | | τὸν αἰσθητὸν
ἀσθητῇ.

τῆς τὰς ἡμετέρας γλῶσσης. There is a gap large enough for three letters after τὰς ἡμετέρας the purpose of which is discussed above; ² 44 the letter before η was apparently the first letter of the word, thought to be *καὶ* read. It seems to be either a large δ or a χ which, if the explanation of the lacuna above is correct, must have been a misreading of τ. Certainly the η is clear so the word must have been intended to agree with τὰς ἡμετέρας.

14. The first computer below it shows the word as calculated as input

15. Apparent rule violations: it may be that the generalizations were supposed by the witness and instead of retreating as predence may have dictated in the face of a rising storm, he chose to fight. Under such circumstances, his men may have been reluctant to do so.

and either the *a* was written twice, one on top of another, or the lower letter is the *a* from the previous word, one duplicate.

examples of agreement consistent with a double accusative when the noun is expressed a genitive of thing seems required.

The abbreviation τ^j ($j = 1, 2, \dots$) is fairly common; see McNamee (1970) and (1971) for further examples.

[5] H. J. Braskerød, *The decomposition of the subject*, *Linguistics* 10 (1972), 369–385.

12-14 70 24/25000000 the full complement of men that make up the fighting crew.
continue below 11 31

18. Another hypothesis proposed for the acquisition of this expression, see C. Clairmont, *Patron Vomer Public Bureau in Athens during the Fifth and Fourth Centuries BC* = H&B International Series 161 (1982) vol. 1, 14–18, 220–21. Compare Thon 2351. The form *givaðas* begins to appear in the third century BC. See B. Mandilaras, *The Verb in the Greek Novel* (Leiden: Papyri, 1978) and footnote 2.

14. In *utroqueque* the title is repeated four times in this section (above 11-14, below 13-21, 23), each time emphasizing with no doubt increasing contempt behavior opposite to

what is expected of a general.

20 τὰ σώματα ἐπὶ τῆς ἐκλογῆς περὶ τοὺς θιάσους compare Herodotus' description of the aftermath of a battle that wrecked the Persian army off of Euboea, especially 4.121 ἐπὶ τῶν σωμάτων τῶν ἐκ τῶν ἐλλείποντων.

ἀψιδοῖν . . . ἀπὸ τῶν γυμνασίων καὶ ἀπὸ τῶν ἱερῶν II 6 and note.

21 ἀπὸ θείων ὁ στρατάρχης here he is merely rebuking the corpses, but by II 27 he has progressed to living men. The papyrus has στρατάρχης, but Youtie's suggestion that this was an error for ὁ στρατηγός is entirely correct.

πρὸς ἱμῶν, ἡ the papyrus has οὐκ, which cannot stand, then a which must have been an insertion for ἡ or αἱ.

22 ὁλοφύρομαι the word is rare in Attic prose, but appears as traditional in funeral orations, compare e.g. Thuc. 2.441 and Lys. 2.61.

ἦν τις τὰς is repeated twice with rising intensity: (1) 24, 26, first the general ignores someone who is wounded, but still alive, then someone who is actually cutting out (24) and finally someone trying to take hold of someone (26).

24 προσετιλὶ ἦν suggested by L. Koenen. It looks as if he wrote λῆ, then added ἦν over the λ. Youtie's reading, περὶ with the large λ, writes out a more curiously shaped, wobbly trace, but elsewhere in this piece περὶ is abbreviated. A third possibility is that he wrote λῆ, then altered it to λῆ φαν.

After ἐπιθασάν, an infinitive? The initial letter either α, η, or ε, κατὰ γὰρ would suit, but meaning is not apt, perhaps καθύπερθε κατέειπεν.

25 τοὺς ψυχὰς περὶ τοὺς σώματα Samuel read τὰ σώματα. Undoubtedly the formation of σώματα looks like α, but the article preceding seems to be τῶν. The thought is expanded chiasmically by καὶ οἱ μὲν οὐκ ἔβαντο τοὺς νεκροὺς ἀλλὰ καὶ τοὺς ζῶντας ἐφόνευσαν.

27 ταῦτον ἀπεμύριστεν the writer wrote either ἀπεμύριστεν or -σαι. Samuel read the latter form as an iambic spelling for ἀμύριστεν, but I think it more likely to be an imperfect of the collateral form ἀμύριστεν (for which see LSJ s.v.).

καμῆται suggested by Youtie ἀμύριστεν does not suit traces.

28-31 A horizontal tear has destroyed much of these lines, and the pen shown on the photograph between lines 29 and 30 (now line 31) follows. Only a high trace of line 30 now remains, and it is uncertain how many of any lines are missing. The following points seem clear: (1) the events described here take place after the battle; (2) a trietarch of the enemy is picking up his own dead. The exemplary behavior of even the enemy meant no doubt to emphasize the general's abandoning of his own men; (3) the general is in the process of sailing away (II 23). Since this seems to be an eye-witness report, it must be that the men of the general's ship are observing the enemy's actions as they sail away.

28 ἐπιθασχῶν ἐξ ἐκείνων a captain of the enemy, compare above II 17 τὸν καὶ . . . τοὺς ἐκείνων. In 29 ἐκείνων should refer to the enemy dead.

τοὺς πεπτωκότας [] ἀνέλασεν ἡγεμῶν after the break we or he suits traces better than οὐκ or αἱ. Possibly ἀνέλασεν. Then either ἀνέλασεν or ἀπελάσεν. End of the line ἡγεμῶν looks quite plausible, but traces before that are unclear, possibly ὡς or ὡς ὁ. Perhaps expressing the thought that the trietarch behaves as a leader should?

29 [] ἐκείνων νεκροὺς καὶ ζῶντας τὰς traces very curiously written after break, but ἡγεμῶν τοὺς might suit, after which most likely a full stop followed by an interrogative, τί, τίς or τίς.

ἐν τῇ μὲν [] τὸ the rounded mark over μ is either a π in suspension or

a grammatical account. If the former, perhaps *in tñe m in* [tñe]m in [tñe] or sim. through trace after break looks more like *g* than *z* or *z'*. If the latter possibilities are even more limited, possibly *in tñe m in* [tñe] *ð* [tñe]m in [tñe] or [tñe] *ð* [tñe]m in [tñe] *ð* [tñe]m in [tñe].

30 The mark trace of this type appears on the photograph as a mark above the A of GAGGAM in the line mentioned at page 11.

(1) *q* must be a two-dimensional trace longer from below; it is much likelier to be *σ* than a ligature. After making a two-shaped trace, which must be two letters, i.e. *ap, ar, av*. Possible articulations are: 1) *q* must be *q* itself: *qap, qar, qav* or *qam, qan, qau*; 2) *q* must be *q* itself: *qap, qar, qav* or *qam, qan, qau*.

καταλείπω the first four letters are very compressed, but typical of the way he writes words. This is likely to refer to the general phrase αὐτὸς θαλάττην καὶ πύρον, i.e. *σπυρίγγιον*, but there does not seem to be anything to be here.

for the same possible i of ϕ or j of ψ . This may be the second or third part of the sentence that began under ϕ or the first part of the sentence that began under ψ .

$W = 1/2$ processor approximately a perfect model of passive-predictable behavior
 The Asynchronous π C. what was left

12.11 The following points seem clear: (1) these ships refer to the general's ships, not the enemy's; (2) the ships were in two groups, part of the forces were with the general and in a position to observe the fight; (3) the position of the prosecutor was one of the general's men; (4) the general's ships or ships arrived home sooner than those ships whose crew has suffered severe losses contributed by the general's persecution; when those disabled ships appeared, they were in a position to see the extent of the losses.

The predominant hypothesis was that depleted fighting crews. The syndrome must be reversible. Saturated crews were not expected to grow as fast as those were an unusual situation, but surely new crews are not easily obtained immediately after a naval battle and before a return to port. Presumably the fighting men were positioned on deck and their reduced numbers would be immediately visible to their enemies on other ships or in port.

31. An irregularity in power distribution among ships must be noted. If the two groups of ships encountered each other while still at sea, it implies that the general himself was removed by the sight but if the ships are already in port, power still means that the fighting men understood the full implications of the losses, while the others awaiting the ships did not.

31838. What is being described here coincides with Athenian practice with regard to the burial of those who died in battle. After a battle the dead were normally buried at the site, their bones collected and placed in a group-coffin, apparently one for each *phyle*. The relatives from each *phyle* would meet the ship prepared to transport the coffin to the place of burial, where the dead were given a state funeral. (The best discussion of this is still F. Janaki, *JHS* 63 (1943), 37, with a patetous *note*, see also Legentilac's *Revue Nécrologique* (above note II 18). Apparently in this text the relatives arrive at the harbor to receive the dead, but when none appear they are overjoyed and imagine that the general has won a bloodless victory.

41. $\sigma\iota$ | | $\lambda\epsilon$ and $\pi\epsilon\tau\iota$ for $\epsilon\alpha\tau\alpha\pi\lambda\alpha\sigma\tau\epsilon$ for $\epsilon\iota$ in the word $\eta\epsilon$, $\delta\epsilon\pi\epsilon\tau\alpha\sigma$ the letters are very carelessly written and much abraded. Further thought the $\gamma\eta\tau\alpha\sigma\epsilon$ $\pi\epsilon\tau\iota$ for contained a name, but $\lambda\epsilon\mu\epsilon\iota\sigma$ $\epsilon\alpha\tau\alpha\pi\lambda\alpha\sigma\tau\epsilon$ suits traces well. Still problems remain in the line. If the

proclaimed, he carried out his threats and left the men unburied, doing a deed more shameful than the act of robbing a tomb is thought to be, for those who despoil the dead do not deprive them entirely of a tomb, but at least leave them in the earth; but this one here never even allowed them the gift of burial at all. Yet, they are not the least of the men who serve: those who die in battle—and should they be held in little esteem, but they are men who because of courage and love of honor have distinguished themselves by a daring that seeks glory and who prefer a fair reputation to life, so that it is not in keeping with what is necessary to despise those who have fallen in battle and who by risking their own lives have furthered the public good. In fact, even with the worst luck in the world, these men never came out of battle discredibly and taking the prize that is allotted with victory, they died gloriously. And yet the general [ignored] both the opportunities and the risks, trusting rather to mere luck, and on the open sea he even drew up the ships against the enemy. Neither the sea, heaving the hulls out of the water, nor the lurching and threatening of the ship, nor the general's frightful proclamation deterred the men from behaving valorously. But once they engaged the enemy in battle, they fell like this, proving themselves brave men, far from not deserving burial. They did not deserve even to die. But the general thought that he should not be false to his proclamation, and he left their bodies upon the sea crowding around the ships, and when they were almost thrust upon the ships by a wave, he kept forcing them back. This general! And yet why is it only about the dead that I complain, why do I grieve only about lifeless bodies? There was somewhere, there was sometimes one among them who was only wounded and half dead, but the general did not regard them. No, he sailed off, his mother disked with wreaths and abandoned them in the waves. Still there was someone there imploring him in the gods' name to . . . but he hastened away from them, pressed on and left them in the sea, lying open among the dead bodies, not only did he not bury the corpses, but he murdered those who were alive. If ever, as the ship sailed by, someone took hold of the war, he thrust him away. And so they fell back again, weakened by exhaustion and drowned. But a trierarch of the enemy, called in the fallen man, he picked up, [as a] leader, so that the bodies of those, too, the enemy's, not be unburied. On the [ship], leaving [them] in the sea . . . but they . . . what was left, turning their ships and sailing towards us with depleted fighting men, who burst into tears and could not bear the sight without weeping. And [what a sight!] It was at the time of the return to the city! They for the relatives came to meet us, each expecting to receive either a living relative or a body to bury, and at public expense they brought the necessities for the funeral . . . to the harbors for the procession of the dead. But when at the time of the carrying out, [no one was brought forth dead] . . . out of ignorance the sort of things people said was "A fortunate victory have we won, not even one man had died." But when the returning sailors described this man's disgraceful battle tactics, what lamentation was there! what demeanor those who had members of the family! They did not take advantage of the public monuments, nor did they get for themselves the honor that is customary for any who have fallen in war, except that they say, as they intend to complete the burial rites at the edge of the sea, "let us pour our libations down into the waves" and "let us dedicate our wreaths upon the rocks." May, oh brave soldiers this wind has scattered you in every direction, there you were, carried away by the wreckage, and just as a terrible fate overtook you, a terrible general maltreated you. Can it be that in exchange for your valor . . . the waves are your winding-sheet, your tombstone, the crags? The general has devised your epitaph, "I do not bury you."

106. Rhetorical Treatise

P. Yale inv. 1514

15.5 x 9.0 cm

Plates V-VI
Third Century

This fragmentary leaf of a papyrus codex of unknown provenance was purchased from Maurice Nahman in 1931 and was published by H. M. Hildwell in *Yale Classical Studies* 15 (1957): 181-197 with plates 1-11. The writer, who occupied both sides, wrote upright, rather small capitals, occasionally ligatured, which show tendencies toward the Severan style. *xi* and *u* are quite often broad, and *kappa* is regularly larger than the other letters, frequently with its upper oblique stroke extended over several of the following letters. C. H. Roberts originally assigned the hand to 'the second century', and perhaps to the third quarter of it¹ (192), but E. G. Turner in *Topography of the Early Codex* (1981) placed it in the third century. For reasons outlined below, the later date is more likely.

On both recto and verso there are upper margins of 2-3 cm, preserved, but the text is broken off at both sides and at the bottom. There are 14 lines with about 25 letters per line on the recto, on the verso, 12 lines, considerably more damaged, with about 60 letters per line surviving. The verso is less tightly written than the recto, in a line of 15.9 cm. There are 72 letters on the recto, 85 on the verso. Punctuation consists of *trēmata* on recto (line 1 recto) and *sema* (line 1 verso), though omitted on *sema* at line 6 verso, and an apostrophe at 8 and 11 recto (*kata* adscript is not written). The text is *Alta* throughout, with one *hacum*, *ψαλας* (line 8 recto), and one spelling error *πρεσων* (line 10 recto). Although the number of letters per line is unusually large, there is little doubt that the papyrus formed part of a codex rather than an epistolograph, with the letters are so small that the total breadth of the sheet is well within the range found in early studies.² The order of writing recto and verso is unknown.

The subject matter of the recto, at least, is appropriate for a rhetorical commentary. Initially there is an example from Euripides that is meant to illustrate how the solemn tone of a passage can be marred by pedestrian language (lines 1-2). Then the author of the text cites a remark about Aristides by an author of *Σύμματα Στοιχειώματα* who is praising to

¹ C. H. Roberts estimated the original sheet size at 20 x 30 cm, but the only ascertainable dimension is breadth. If no more than 8-10 letters are missing between lines on the recto (see lines 1-2 and verso), the broad dimension without margins will have been 180-200 cm, including margins probably 220-240 cm. Turner found the dimensions of 20 x 30 cm. Is this codex in an 'aberrant' sub-group of the qualitative 'nearly square' (161) but since height is unknown it might as easily be sub-categories 'nearly square' or 'tall' (2-15).

προσέειπε τοῖς Ἀριστοκράταις κτλ. lines 5-7. He seems to disagree with the praise and digresses on the kinds of prizes and how they should best be presented to an audience (lines 7-11) in order to clarify his objections; at this point the argument breaks off. Hubbell thought the papyrus might be a commentary on Demosthenes' speech *In Aristokratia* because Aristocrates is mentioned in line 3 and Demosthenes in line 5. Further, he assumed the Aristides of lines 3 and 12 to be the son of Euxarchus whom Demosthenes names at *In Aristokratia* 209. But there are reasons to doubt his identification. The names of Aristocrates and Demosthenes occur in the citation from the *Συμμετα*, which is quoted apparently for the comment about Aristides. Also, the long parenthetical description of Aristocrates as 'the man indicted by case Ctesiphon' will have taken the personages of the psalmist regarding the protection of Charidemus a carried. Lines 3-4 would be unnecessary at this point in the discussion if the papyrus were in fact a commentary on the *In Aristokratia*; however, it is an appropriate way to set off for a reader an oration with which he is familiar but which has not been part of the preceding discussion. Finally, Demosthenes includes Aristides in a list of great men who had served the state well, he is mentioned casually and at a point well indicated in the speech. In the papyrus, Aristides is mentioned in connection with a *προσέειπε* (line 5) and a *πύστις* (line 12) and is apparently compared favorably to Demosthenes (lines 1-5). A far more suitable candidate is the second century A.D. Aelius Aristides, who was a subject both of admiration and of controversy and is often cited in classical rhetorical treatises.²

A question remains about the citation τοῖς Ἀριστοκράταις κτλ. (lines 5-7). Because Demosthenes is mentioned below (line 5), it is natural to assume that this refers to his speech *In Aristokratia*, but the correct manner of citing that speech is ὁ κτλ. Ἀριστοκράταις κτλ., e.g. Sprague, *Historical Greek*, throughout. If we assume a verbal error, the omission of κτλ. the meaning of the passage will be that in a comment on Demosthenes' *In Aristokratia* the author of *Συμμετα* remarked favorably on Aristides' skills. This is within the realm of possibility; consider, for example, this introductory remark in the *κατα* which on the presumption of the *In Aristokratia* τίς δὲ τῶνδε οὐ προσέειπε ἀπὸ προσώπου τοῦ Νικηφόρου δὲ ἀπὸ δὲ λόγου βέλτερος γὰρ ἡμῶν δευτέρου λίαν τὸ ἀντιπαραστήσαντα παρὰ δὲ τοῦ ἀφ' ἑαυτοῦ ἐπὶ τῇ αὐτῇ ἀντιπαραστήσει τοῖς λόγοις πινυμένα. εἰς τοὺς δὲ Ἀριστοκράταις τῇ Παλαιᾷ περὶ ἡμετέρας (Demosthenes, vol. 4, Dindorf IX, Oxford, 1857; page 1473; 108-2-3). However, if the reading of the papyrus is correct, the phrase must refer to some speech about Aristocrates other than that of Demosthenes. Historical evidence, *μολύβδι* based on the citation of Demosthenes, are not inconsistent,³ and it is even possible that one such may have been composed by Aristides. To judge from Philostratus, *Vita Sophocle* 583-85, he wrote many speeches of this type that have perished. If τοῖς Ἀριστοκράταις κτλ. refers to a *μολύβδι* written to Aristides and based on the speech of Demosthenes, the meaning of the passage will then be that while the author

² Philostratus regarded him as 'εὐχρηστικὸς ἐκφώνησις' (*Vita Sophocle* 585) though he has written that *ἐκφώνησις* is τὸ τοῖς Ἀριστοκράταις κτλ. ὅτι τὸν ἀπὸ προσώπου προσέειπε καὶ τὸν ἀπὸ λόγου τῷ γένει (p. 11, 581) while the *μολύβδι* was καὶ φησὶ καὶ κτλ. is a *μολύβδι*. In general, the rhetorical theory of praise has been examined by Long and Woodcock, *Classical Rhetorics*, 1957, 150-151. For his writings against Plato around the middle of the second century, see Scholastic 5. A. Babbitt, *Aristides*, 1941, 100-101.

³ See, e.g., P. 611, Berlin, based on the *In Aristokratia* 209-210, quoted in the *Philosophy*, or *Philosophy*, p. 491, based on *In Aristokratia*. For a discussion of *μολύβδι* in papyrus, see E. Brehaut and E. A. Barber, *New Chapters in the History of Greek Literature*, second series, vol. 1, 1925, 114-115.

⁴ Although subjects for declamation were also to be stated in a fixed manner, see A. J. Turner, *P. 611*.

- [illegible]

1. Αποφύγιζε στα φάρμακα ή ήταν σε φάρμακα Με προσεκτικώς ε έχουν ε επισημάνει π παραρτήσεις

ὡς τὸ ἀπὸ γῆς λαφύρον ἦλπε τὸ φῶς
 ἵππων βαλίζεαι τοῖς ἀνδράσιν ἀνέλκον.

Verme requires that line 54 be quoted complete, but if my assumption about line length and squamare cannot be verified or refuted, it will have fallen at the foot of the preceding page or at the foot of the verso. The discussion apparently has to do with the proper use of poetic language in rhetorical argument (cf. e.g. Aristotle; *Lexicon antiquum* II, ed. W. Schmidt, pp. 5, pp. 388-22-389 12). Longinus provides an example of poor choice of language debasing the text. Support for this critical remark can be found in the fact that *frabizew* does not occur elsewhere in extant Greek tragedy. For a similarly unfattering criticism of Longinus' *de sublimitate*, see e.g. *AN* 181, ed. H. Blau, 2004 II, 355.

⁷ *et al.* for the use of indigenous botanical 'losses' or 'debasement'. Cf. Menander Rhetor and D. Russell and N. Wilson (1983:10).

ὅθεν the reading was suggested by James Thomson (1), e.g. *χρῆματα δὲ οἱ ὀφείλεις αὐτὸν ποιημάτων λέξεναι, ὅταν ὅγεο μετακινῶντες περιβόλαι τῷ λόγῳ*. [Anonima], *op. cit.* 113, 23, 941.

1-2 raw(ur)j preprocessed for the use of prepospos in passages of elevated style

fourfold division $\sigma\chi\eta\mu\alpha\tau\acute{o}\epsilon\pi\alpha\theta\acute{\iota}\sigma\tau\omega\tau$ which is thought to originate with Hermagoras (see *Fragmenta* ed. D. Matthes, *loc.* 23 and pp. 50-55) is first found in the Latin rhetorical treatises of the first century B.C. *Ad. Her.* I in 3 (verse 23 *lat.* I v. 20) with minor variations. The classification is made from the point of view of the audience when it then regard a case as "reputable," will be biased at its favor, thus making it easy for the orator to present; but if they regard it as "disputable" or "disreputable," then the orator must accompany his presentation with careful and persuasive arguments. This same division, applied to types of encounter is found in Menander (ed. Russell and Wilson, *fragmenta*, *loc.* see note *ad loc.*) though at a later point in the discussion he uses a threefold division §504 27ff.

7. $\alpha\delta\epsilon\lambda\phi\acute{\iota}\tau\eta\varsigma$ possibly $\sigma\alpha\tau\acute{\iota}\tau\eta\varsigma$ $\tau\alpha\iota\alpha\iota$ or $\sigma\alpha\tau\acute{\iota}\tau\eta\varsigma$ but not sure (compare line 7 verse)

8. $\alpha\delta\epsilon\lambda\phi\acute{\iota}\tau\eta\varsigma$ $\delta\iota\sigma\mu\alpha\tau\acute{\iota}\sigma\theta\alpha\iota$ since $\delta\iota\sigma\alpha\acute{\iota}\sigma$ occurs in line 9 as if it were an idea already introduced and since $\delta\iota\sigma\mu\alpha\tau\acute{\iota}\sigma$ usually means to "distinguish" or "divide" I think it very likely that $\delta\iota\sigma\alpha\acute{\iota}\sigma$ were mentioned immediately after $\sigma\alpha\tau\acute{\iota}\sigma\theta\alpha\iota$ possibly as a subcategory or with the intent that the two must be distinguished from each other. Apparently the two classifications could be confused (see Hermagoras, *loc.* ed. 11 21a = Augustinus *Rhet.* 17-21 $\sigma\alpha\tau\acute{\iota}\sigma\theta\alpha\iota$, *quod non opulentius malis possuntis ducere* *quod est species contrarietatis*, *quod* *Cicero* $\delta\iota\sigma\alpha\acute{\iota}\sigma$ *dicunt*, *quod non rem*, *et* *ad hoc*, *malis opulentius*, *sed nullius opulentius*).

9. $\mu\epsilon\tau\acute{\alpha}\sigma\tau\upsilon\lambda\lambda\alpha$ and perhaps $\mu\epsilon\tau\alpha\sigma\tau\alpha\lambda\lambda\eta\sigma\iota\sigma\tau\alpha\sigma\theta\alpha\iota$

10. $\kappa\alpha\tau\alpha\sigma\tau\epsilon\iota\eta$ the elaboration of the subject $\sigma\alpha\tau\acute{\iota}\sigma\theta\alpha\iota$

$\sigma\pi\epsilon\sigma\mu\epsilon\tau\alpha$ $\sigma\alpha\tau\acute{\iota}\sigma$ $\sigma\alpha\tau\acute{\iota}\sigma$ also only leaves but "common" introductions, like "reputable" prologues, do not need the careful introduction which this passage seems to suggest. More likely is $\sigma\alpha\tau\acute{\iota}\sigma$ "new" or "strange." Aristotle is described as $\chi\alpha\mu\alpha\iota\sigma\tau\alpha\iota\sigma\tau\alpha\iota$ $\sigma\alpha\tau\acute{\iota}\sigma\theta\alpha\iota$ (Aristides, ed. Diels, *loc.* III 711 17).

$\sigma\pi\epsilon\sigma\mu\epsilon\tau\alpha\sigma\theta\alpha\iota$ Huidobell's emendation is surely correct after which there is space for about 10 letters, most likely a substantivizing η $\sigma\pi\epsilon\sigma\mu\epsilon\tau\alpha$ to $\sigma\pi\epsilon\sigma\mu\epsilon\tau\alpha\sigma\theta\alpha\iota$.

11. $\sigma\tau\epsilon\phi\alpha\eta\sigma\tau\epsilon\tau\alpha\iota$ possibly in the sense of "make attentive" or "the audience" or "avid."

Reck's "Night's nightless eye and light of the sun" Straightway "marches in step" has lowered the solemn tone of such language for the metaphor is proven, he so. Demiplex has spoken of the course of the stars as a track. A similar remark is made about Aristides in the *Miscellaneous Speculations* of . . . who is the author of the *Speculations* praises the *proemium* of the *Antistates*. Antistates was the man indicted because Cerebileptes will have taken the Chersonese if the populace regarding the protection of Chardonensis is varied, namely that "he so Aristides" offers something more than Demosthenes with respect to excellence of speech in cleverness and force. "Having excelled. . ." But the *proemium* does not seem to me to be well done, you even . . . before you might see this from the following consideration: some prologues are "unconventional," though you may wish to distinguish them and the "disreputable" some are "reputable" and others fall between. Nothing prevents the "reputable" from being presented without elaboration but one must introduce the rest with explanation, especially the "disreputable." In these prologues one must prepare the way with much . . . especially in usual *proemium*, so that the argument does not offend the audience. The *proemium* appropriate to *parabasis* is as follows.

power far beyond its standard legal competence (see e.g. the case of Theramenes, Lys. 13.34-38 and the discussion in P. J. Rhodes, *The Athenian Boule* (Oxford, 1972) 181-82). Neither the sentence itself nor surviving historical accounts make it clear if these losses of political power were the same under the Four Hundred.

7. αἱ δὲ στρατηγοὶ 248 | ὁρῶμεν ἢ στρατηγῶν ἢ τοῖς ἄλλοις ἀποδοῦναι ἐξ ἀμετροῦς οὐκ αὖτε

10-7. ἀλλ' ὅπως δέποιον καὶ perhaps something like εἶπωσι ἄν' (ἀπὸ) τοῦ ἀνέχεσθαι τὰ πρῶτα to supplement

7. 8. ἡμῶν αὖτε = 7.2 | αὖτε perhaps τῶν λαγόντων καὶ ἀπειρονοῦν τοῖς δίκαις

Verbo 1. . . it will be impossible to deliberate about allies. If the people rather sum up when they were totally misled, as at the time of the establishment of the Four Hundred and again at the time of the Thirty, the rest of the people were silent . . . and the *demos* was [deprived] of its assemblies and the *boule* without its predominant power [acted] rather as a court of law). . . . Perhaps not even prior to some errors up to this time . . . with respect to this. . . . Even under these circumstances people will engage in litigation, though some of the judges make mistakes and revenue [will be lost] from errors of speakers or generally of the people . . . for I will concede the possibility of errors. But perhaps (whatever may happen) the endurance of these circumstances in which we may be frustrated is better than the deprivation. For the penalty for those [who attempt, but fail to win lawsuits] is not so great as the agreeing to concede all of one's rights and powers. I consider it unnecessary to add . . . often in the speeches . . . often at intervals.

107. *Acta Alexandrinorum*

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25. 5. 4. 42. 19. 16. 4. 6. 15. Late Second-Early Third Century

P. Yale Univ. 1387, purchased from Maurice Nahmani (Egypt) in 1933, is a coarse and folded sheet containing the ends of nine lines from one column and parts of 17 lines from the column immediately adjacent on the right (see discussion below, p. 87). Both an upper margin and an intercolumnar space of 2.5-4.0 cm survive. It was originally published by H. Mossbrill and C. M. Parassagheou in ZPE 15 (1971) 1-7 with plate cited here as *pl. pr. Yale*, who demonstrated that it belonged to the same roll as P. Ridd Univ. Class 40, b, c, much damaged and lacunose columns that constitute the so-called 'Cairoine' *Acta*.¹

All fragments were written along the fibres in a workmanlike, unattractive hand of medium size that slopes to the right and is occasionally ligatured. The penmanship was rather thick, imparting a coarse look to the hand. If Thorburn assigned the Gass fragments to the beginning of the third century, c. 10, while Musgrave preferred the middle or latter half of the second, the hand is certainly later than C.M.W. (pl. 12). Channon and I should no doubt be placed at the end of the second or early third century. Textual aids include a remnant of a 11 (gamma) on the inner margin and unnumbered 11, line 1 (gamma) (occasional paragraph) on 10, as 31 (frag. 1, line 2) which may be marking a beginning of the text (see notes *ad loc.*) and spaces left within the text which set off quotes and phrases. Spaces are also left on either side of numerals 3, 4, 11, 13, 17, 23. There is a small oblique dash before the first word of frag. 1 which may have been intended to indicate a new section (see Turner C.M.W., pl. 12 and his commentary, as well as what appears to be a high drop at 41). There are no corrections on the Yale portion, but the Gass shows one deletion at 50. There are two other pen corrections at 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822,

[illegible]

not written. The backs of all fragments are blank.

Conclusions based on such fragmentary evidence are bound to be conjectural, but it does appear that the *Gerasia*,¹ Acte in its lack of anti-semitism, in the favorable attitude towards the emperor expressed by the Alexandrian spokesman, Arty, and by the inclusion of imperial letters (no. 7² in 25-28) is closer to earlier, Augustan material (PSI 10.1160, p. 679, 24-2445; 42.9120) — on which see P. J. Parsons' remarks in *P. Oxy.* 42, p. 718 than to Acte set in later reigns. Events are as follows.

Column 1 seems to contain the narration of a trial or audience before an emperor (*αἰμα αἰτοροστυ*, line 13) at which representatives of a *gerasia* are present (*ταῖς περὶ γερσῖα*, line 11) as well as an *αρχηγέτης* (line 10). Tiberius Caesar is named (line 7: *αὐτὸς περὶ γερσῖα*) doubtless refers to the Alexandrian *gerasia*, the existence of which is attested in the late Ptolemaic inscriptions as well as in a nearly contemporary Acte (*P. Oxy.* 8.1099). Musurillo II. M. E. Ahlrichsen's discussion of the *gerasia* concludes that in Roman Egypt [it] was essentially a social institution and had no legislative or official political status.³ And if it is legitimate to infer anything about an earlier Alexandrian institution from Oxyrhynchite texts of a later period (*P. Oxy.* 43.3099-3112, applications to join the *gerasia*, 225 B.C.), 'applicants were chiefly interested in it because membership entitled them to be maintained at the public expense. It was in part, therefore, an old-age pension scheme' (p. 51). However, if the Alexandrians lacked a *polis* at this time, as it seems they did,⁴ it would not be surprising to find the *gerasia* acting as a quasi-political body, as Musurillo suggests, 'as a buffer between Rome and the Greek *politeuma*' (p. 110). However, the actual reason for the audience is unknown. Von Premerstein's reconstruction in which the *clabes* are being denounced because they were secretly and illegally elected by a popular assembly of 150,000 Alexandrian citizens (*cf.* Cass. 58.1-2) rests on a premise, viz. that the late Ptolemaic *gerasia* had been disbanded for which there is no evidence. Musurillo's conjecture that they may have been denounced as a result of an edict by the prefect Flaccus aimed at suppressing clubs and associations is somewhat more attractive.⁵ Whatever the reason for the audience its outcome appears to have been inconclusive since there is need of a further hearing.

In col. II representatives of the Alexandrian *gerasia* set sail, presumably from Alexandria 2 arrive at Ostia II 1 and proceed to Rome in 5⁶. There they are greeted by *ὁ ἀρχηγέτης* (Ipsos II 4) who seems to be announcing Tiberius' death in 10 and immediately in the next line an audience before the emperor Gaius begins. From II 15 on there are at least two speakers besides Gaius. Arty II 33 who is a representative of the Alexandrian *gerasia* and Lulius II 25 whose status is unclear. There appears to be a third, unnamed speaker, referred to only as *ὁ ἀρχηγέτης* in 27.⁷ The matters at issue from

¹ M. A. H. E. Ahlrichsen, *PLA* 90, 1962, 166. See also J. C. Toomer, *APF* 12, 1967, 17-18.

² Questions of the evidence of the *polis* in the early Ptolemaic period, it was not its existence at this time. See A. K. Bowman, *Town and Country in Roman Egypt*, American Studies in Egyptology 11, Toronto, 1971, 12-13 and Musurillo's commentary on *Strabo* 16.7.2, 46, p. 3. Parvulescu assumes that the forum of the *polis* found in a letter to the Alexandrians from Augustus (p. 67) is that there is no *polis*. See *P. Oxy.* 42.3020, 3099.

³ Julius Aelius Flaccus was prefect of Egypt from 12 A.D. to 18 A.D. when he was arrested at Alexandria. He was probably executed a year later while en route. The details of his life are drawn primarily from Ptolemy's *Geography*, which the prefecture against clubs and associations appears to date from the early part of his term in office.

⁴ In the present text every reference to *ἐκκλησία* is equated with the *αρχηγέτης*, but there is no evidence to support this and possibly the contrary. See II 25-26 text. Lulius was a recipient of imperial benefices (*cf.* *Plin.* 130.17.19 in 1). Von Premerstein suggested that Arty may have been a descendant of Arty-Didymos

in 15-32 are obscure, but from in 33ff. Arrian succeeds in demonstrating that the accuser has falsely claimed to be an Alexandrian (see notes on lines in 21-3). Arrian accepts the demonstration and orders the accuser to be burned (see note on in 25). Column in ends with Camus' letter to the Alexandrians in which to some group he refuses a crown of valor (in 34-51). The events of columns in in are consistent with the early part of Camus' reign; they should undoubtedly be dated between 5 April 57 (the state funeral for Tiberius) and October 58 (the time of the arrest of Flaccus shortly after the Jewish pogrom). It is possible, even likely, that the subsequent column contains events shortly before Flavian's fall (see H. H. Bell, *JJP* 15 [1970] 40).

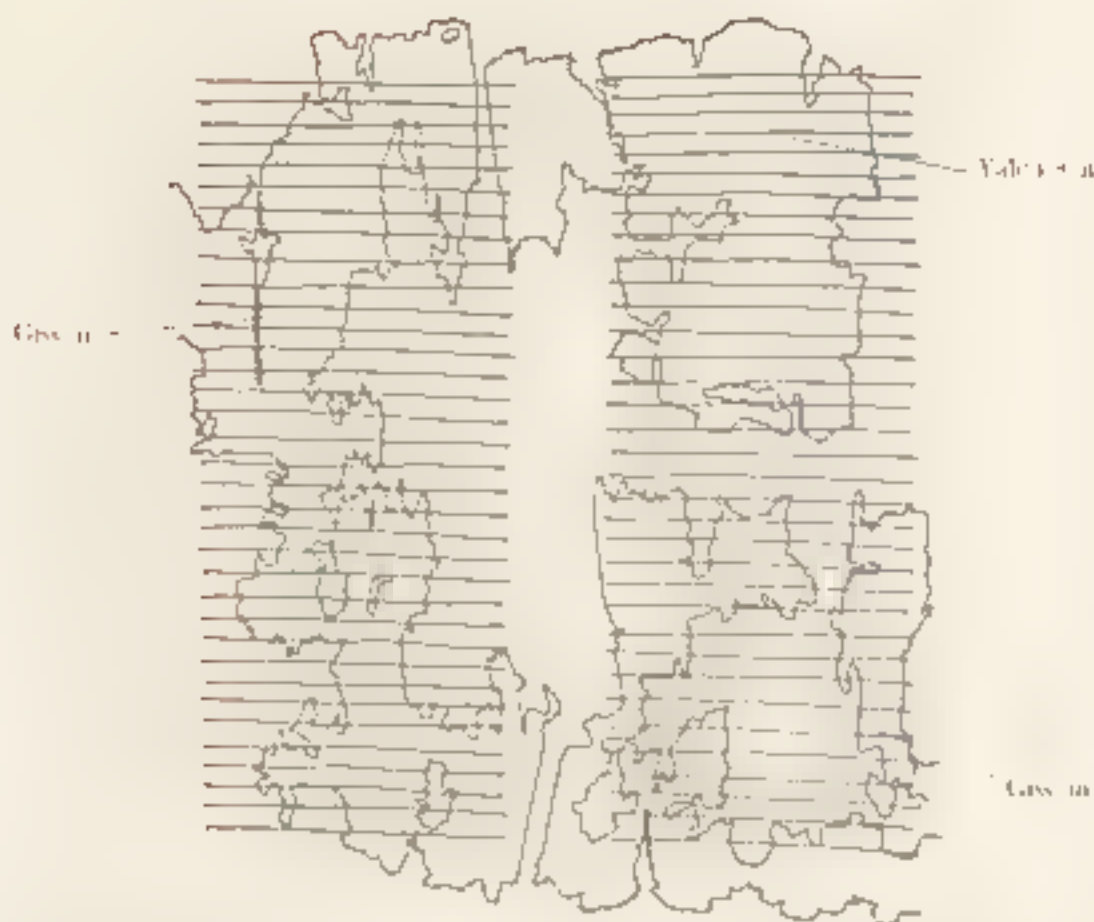
Problems remain if the audience of col. 1 takes place before the emperor Tiberius, either before his retirement to Capri in 26 AD or outside of Rome between 26-37 AD.¹⁰ Then months if not years have elapsed between the events of col. 1 and col. in-in. But if both audiences take place before Camus within the space of a few days or weeks, then Tiberius, at in 1, cannot refer to the emperor Nero. Proportionally preferred the latter chronology, arguing that Tiberius, *Imperator Caesar C. Gemellus*, Camus' cousin, and that at in 9 the suicide of Gemellus was being announced. However, the shift from the announcement of either the death of an emperor or the suicide of Gemellus to an audience before Camus introduced *τοῦτο* [τοῦτο] days is so abrupt that it is easy to suspect an omission or abridgment in the text. And if one abridgment is admitted, it is less difficult to accept a compression of events between columns 1 and in. Further, the presence of Gemellus is not easy to account for unless he figured significantly in an earlier portion of the narrative; for however historical in origin these *Acta* may have been, it is difficult to imagine that a piece of imperial history tangential to the main narrative (the gratuitous presence and suicide of Gemellus) would continue to embed itself in material copied and circulated among Alexandrian Greeks some 100-150 years after the events.

A further problem is the placement of the Yale fragment relative to the Caesari. Doubtless the second column of the Yale follows directly from the bottom of Caes. col. 10 and is *ἐκ τῆς ἀρχῆς τοῦτο* *ἔστιν ὁ ἀρχὴ τοῦτο* *ἐκ τῆς ἀρχῆς τοῦτο*; it contains the beginning of Arrian's address to Camus and launches against the eunuchs, which is taken up and concluded at Caes. in 19-25. Since Caes. cols. in and in were originally attached,¹¹ it should follow that Yale's col. 1 contains the ends of lines 1-19 from Caes. col. in (the fragments being aligned thus:

¹⁰ The Alexandrian Navy, who had been the cause of Arrian's exile (see Caes. p. 22), are Arrian's accusers in the first column (see 12-13). See H. H. Bell, *op. cit.* 40.

¹¹ For evidence that fragments in have been combined, see H. H. Bell, *op. cit.* 40-41 and P. 40-41, 42, 43, 44 and 45.

¹² They were cut apart at the top of glancing at p. Caes. p. 2, the 25th line is visible on the photograph.



Physically, at least, this is feasible: the alignment of lines on both pieces is the same, the number of letters on the Yale 2 is consistent with the number of letters estimated to be missing from Goss 11. However, no direct join can be made: a narrow vertical strip the width of 10–20 mm. would have to be missing between the two pieces. The placement shown above seems to result in acceptable Greek for lines 1–5 and even finding the missing portion of the name *Eubulus* on Yale line 2 would seem to dispel all doubts, but lines 1 and 6 present a serious obstacle: see notes *ad loc.* However, because so little of Goss col. II 1–10 can be understood, I have hesitated to reject the placement completely.⁴

⁴ There is a slight possibility that Yale 2 and Goss 11 are physically attached to each other, though it certainly looks so even under microscope examination: the vertical fibers are folded back upon themselves, and I have not been able to remove the papyrus from its glue to see if it is or disprove this.

(204)

[illegible]

4. 15 hours meeting

६.५१ ॥

..... | | | αὐτὸν ἀλλὰ γὰρ
| κἀν | ὅτι αὐτοὺς | δι
| ὅτι οὕτως οἱ τοῦ κόσμου οὐκ ἔγνωσαν
1 (24) αὐτὸν ἡλθόντα εἰς τὸν κόσμον | καὶ ἐκείνους | ὅτι οὐκ
α | ἔσαν ὁπότεν μ | | καὶ ἡ τῆς |
| | ῥωμῆς καταβῆ |
ἀπὸ τοῦ | καὶ συνεστήθησαν αὐτῶν |
2 (24) ἡ κοίτη αὐτῆς ἡ βασιλεὺς αὐτῶν | |
τοὺς αὐτοὺς ἡρώδης | τε | | αὐτῶν |
αὐτῶν | τελοὺς ἔχει |
τοῦτ' | ἔφη ὁ αὐτοῦ | γενομένης
12 (32) καὶ "ποῦ εἰσὶν" ἔφη |
πορευόμενοι | αὐτοὶ |
εἰς κεκαυμένους αὐτῶν
| | ἔγνωσαν αὐτῶν |
12 (36) | ὅτι οὐκ ἔγνωσαν αὐτῶν |

१. ११११ ११११ ११११ ११११ ११११

8483

Unplaced fragments

	Frag. a (7.0 x 6.9 cm.)	Frag. b (2.1 x 7.4 cm.)
	ἐπιζηήσας τῆς πρατὶ δὲ καὶ καὶ τελευταίῃ πάρτῳ σου ἐγένετο ἡγεμὶς ἐπὶ τοῦ διαδεχ[[] [] [] [] [] []	καὶ καίσαρ κατηγόρ-) ἀλλὰ σὺ ἀπολογισαί [] ἀλεξάνδρ- μονισαί [] [] [] []

Fragments a and b both have upper margins. Kallibbeich assigned a + b to the top of a column (col. 5 in Minuscule's text), restoring lines 5-4 as follows: ἐγένετο ἡγεμὶς Ἀγρίππῳ καὶ Ἀλεξανδρείῳ ἐπὶ τοῦ διαδεχόμενοι τῇ ἡγεμονίᾳ |

	Frag. c* (1.5 x 5.3 cm.)	Frag. d (2.2 x 2.4 cm.)
	τῇ δὲ καὶ ἀλεξάνδρ- [] [] [] [] [] [] δοσὶ τῶν κατηγόρ- [] []	[] [] [] [] [] [] [] [] [] [] []
	Frag. e (0.7 x 1.0 cm.)	Frag. f (1.7 x 2.8 cm.)
	[] [] [] [] [] []	[] [] [] [] [] []

imperative must be addressed either to Arius or, more likely, Eulalius who is mentioned below, line 3.

τὶ γὰρ there is a high horizontal after the break on the Yale portion consistent with the right crossbar of tau.

2-3 ἐπ' αὐτοῖς [] 175 it is impossible to believe that the entire 175 elders sailed to Ochia so the opening of line 3 must contain the number of delegates selected. See F. Miller *The Emperor in the Roman World* (Athens, 1977) 351-55 for a discussion of the number of ambassadors usually sent and the process of selection (especially 341).

διὰ τοῦ πάρι II. 1 Bell expressed doubt about von Premerstein's translation of διὰ as 'representing' (CI I^h [1940] 111), but it is difficult to imagine what else it could mean. Both LSJ s.v. II 1 and Mayer II 2, 113 give a number of examples of διὰ + the accusative roughly equivalent in usage to διὰ τοῦ. I suppose the phrase is to be understood with the preceding πάρι rather than the following Eulalius. E.g., 1-3 of the 175 sailed on behalf of the 175.

ἐπ' αὐτοῖς a tiny low trace of what looks like alpha appears on both Giv. and Yale fragments. The normal width of alpha in this hand = 0.5 cm., the width of the gap about 2 mm.

I [] κιδερε[] some initially previous editors have restored [ἐκιδερε], which seems almost unavoidable. If correct then the following letters are unintelligible. Ed. pr. Yule suggested that they might be a Roman place-name beginning Ces, Ca, or Ca- (p. 61), but a locative dative following κιδερε is peculiar. Assuming the join is correct, the text might be [ἐκιδερε] + ποιεῖν where κιδερε = precursor or supplier, though I find no examples of this. δεχόμενοι αὐτοῖς are terms regularly used for petitioners. If the join is abandoned, the text leaves little chance for a supplement, forms in αε[] being the most likely (ed. pr. Giv. suggests αελεμα).

3. α[] πρὸς probably the main verb of the phrase or sentence, if restoration is correct. ἀποστρέψας would suit well: the Alexandrians encountered other procurators?

ἑπτακ[] 100 spacing on the papyrus suggests that this articulation rather than 1, αὐτὸν πρὸς αὐτοῖς pr. Giv. It is tempting to equate this number with δέκα καὶ ἑπτά μυριάδας (ed. pr. 113), but unless written considerably more compressed than normal, μυριάδας would be too long. Ed. pr. 113 restored μυριάδας, although this is not the regular way of writing 150,000. Either πρὸς or πρὸς could also suit, since slight spaces are often left between letters.

II 1 Πόμπε previous editors restored δευτέρῳ μνημ., but papyrus seems to have a high stop after nu rather than an iota. Traces are badly broken, but rest of δ-δ might read ὅτι ἄρα [] II 1 Πόμπε or δ' ἐπεὶ Πόμπε.

καταβ[] previous editors restore καταβήλας, though traces are badly broken after alpha and other verbs in the narrative passages are in past tenses. It would be convenient if καταβ[] were from a participle agreeing with ὁ αὐτοκράτης (below II 8), but suitable meanings do not come to mind.

I 100 initially either α or ε ending is either α or -α. The object of ἀποστρέψας below II 8 is

7 ἀπὸ τῶν αὐτῶν previous editors read αὐτοῖς διέπεσαν, von Premerstein, Misurillo followed by the name of the αὐτοκράτης Πιερῶν, von P. Tziavos, Misurillo. However, the names proposed are extremely rare (see Pape-Benseler² s.vv.) and the resulting word order strange: ὁ αὐτοκράτης; untypical of these narratives. The

reading ἀπὸ τῶν πιστῶν i.e. πιστοί = supporters of the emperor is possible but by no means certain.

αὐτοκρατορὶα with both sense and trace. Possibly αὐτοκρατορὶα γὰρ ἡβρόθη ὁ αὐτοκρατορ, but latter after *αὐ* looks more like *αὐτῶν*. If so a name of ἡβρόης?

8 αὐτοκρατορὶα ἡβροίη = eubulartia (see H. J. Mason, *Greek Terms for Roman Institutions: American Studies in Papyrology* XIII, Toronto, 1974), and his note on the term in *Phoenix* XXV, 2 (1971) 152. For a discussion of the presence of the imperial household see C. Boniveri, *Enthronung Ägyptischer Imperatoren: vom Ptolemäer-Reich zum Römischen Reich* (Naples, 1970) 241-247. He distinguishes the terms αὐτοκρατορ ἡβροίη, the chief of eubulartia from eubulartia αὐτοκρατορ, one of the many servants of the emperor's chamber. See also 139-42 on the influence of eubulartia and below n 33-in 1 note.

9 τὸ ἄρ' ὁ κέραιος, ὁ δὲ αὐτορ P. The final letters on the Yale fragment do appear to be *αὐ*.

10 Spacing of the text indicates that τολος ἔχει is the complete phrase, i.e. 'this is dead.'

11 τὸν τ' ἐφ' ἡ (inter see introd. pp. 47)
 γαροίη suggested by H. C. Yonke—see note on comparison 20 and 44, in 2 for instances of speeches beginning with a vocative. Probably γαροίη follows.

12 αὐτοκρατορὶα αὐτορ

14-15 Probably ἐντοκρυμμένη refers to the account who begins to address the emperor in the next line (see below n 25 note).

16 Possibly τὸ γέννησθαι αὐτορ αὐτορ P. but traces not very like.

17 χλ' ἐντοκρυμμένη also below n 24. Von P. assuming the audience to have been held in 37 A.D., subtracted 1500 years from this date to arrive at 564 B.C.—a year in the reign of Psamtichus II. Known to have employed Greek mercenaries (see Strabo XVII, 1, 6 [1920]). Accordingly, von P. argued that the Greek population of Alexandria must have traced its origins back 1500 years to this settlement.

25-6. I would supplement [ὁ δὲ φησὶν ὅτι αὐτορ χαίρει Ἀλεξανδρῶν ἐντοκρυμμένη] ἐλθὼν, χαίρει καὶ καὶ. A similar formula exchange of greetings precedes the speech of Arius below n 45-in 2. If these exchanges indicate that the speaker is addressing the emperor for the first time, then neither Eulabius nor Arius can have spoken between lines 15-24 above.

32 αὐτορ for comparison n 9. The kappa of αὐ has been broken and folded back on itself, but the letter is certain.

43 in 1. Arius is a spokesman for the Alexandrian elders, but his remarks to the emperor display none of the anti-Roman sentiment found in later Acts (see e.g. Musurillo VV in 11-12); undoubtedly this reflects the fact that Gaius was disposed favorably toward Egypt and Alexandrian Greeks in general, an attitude fostered, according to Philo, e.g. *ad Gaium* XXV (n 21) and Helicon, a former Egyptian slave who rose to be Gaius' chief eubulartia. Tangible aspects of this partiality included apparently, Gaius adopting a number of pharaonic practices— even identifying himself with certain Egyptian gods in ritual (see E. Koberlew, *Gaius und die ägyptischen Götter*, Beitrage zur klassischen Philologie III [Meisenheim, 1962], especially chapters V-XI, a restoration in fact; see A. E. Hanson, *Proceedings of the XVIth Congress of Papyrology*, American Studies in Papyrology XXIII [3 fasc. 1981], 145-55—who argues that restoration in Laographia in Philadelphia was part of Gaius' policy of φιλαργεα and hostility toward the Alexandrian Jews).

2. "Αρειος, χαίρει καὶ ἡβροίης τὸ λέγει, or αὐτορ. If ἡβροίης refers to a second

speech or appearance before Claudius, there must have been an abridgment of some kind in order, possibly indicated by the paragraphing at n 16, but it may only mean that Arus is making a second speech for the elders after Eudatus who spoke at n 27B.

1. $\nu\iota\alpha\ \alpha\tilde{\iota}\delta\alpha\ \alpha\sigma\alpha\epsilon\iota\ \lambda\acute{\epsilon}\gamma\omicron\sigma\theta\alpha\iota\ \alpha\alpha\lambda\tilde{\omega}$ or $\alpha\alpha\iota$ suggested by L. Koenen compare Musurillo $\lambda\iota\alpha\ \kappa\ \nu\iota\alpha\ \alpha\tilde{\iota}\delta\alpha\varsigma\ \tau\acute{\epsilon}\nu\ \lambda\alpha\lambda\acute{\alpha}\sigma\iota\varsigma$

1-6 Arus apparently defeats his opponent by demonstrating that he is not a citizen of Alexandria or at least improperly registered: see below in 20-23: If $\lambda\acute{\epsilon}\gamma\ \alpha\iota$ is correct, Arus would seem to open with a statement about his willingness in general to refute Alexandrian accusations but that he will not reply to this particular $\alpha\sigma\alpha\eta\gamma\omicron\mu\alpha\iota$ because he lacks proper credentials.

1 $\epsilon\tau\omicron\mu\alpha\iota\ \epsilon\iota\mu\iota\ \pi\acute{\rho}\omicron\varsigma\ \alpha\pi\omicron\lambda\omicron\gamma\iota\alpha\iota$ 'I am ready for a defense' For the idiom see 15) $\epsilon\tau\omicron\mu\alpha\iota$ II 1

6. At end I have restored $\kappa\alpha\iota\sigma\alpha\varsigma$ as elsewhere, but there seems to be a certain variation in these introductory formulas: $\tau\acute{\alpha}\nu\tau\epsilon\ \epsilon\ \delta\epsilon\ \alpha\iota\tau\omicron\sigma\tau\alpha\sigma\tau\alpha\iota$ are all possible within the limits of spacing.

8. $\theta\acute{\iota}\omega\omega$ cf. pr. Yale $\theta\acute{\iota}\omega\omega$ or even $\theta\acute{\iota}\omega\omega$ might also do.

9. $\nu\iota\alpha\ \tau\acute{\epsilon}\nu\ \xi\epsilon\lambda\acute{\iota}\omega\tilde{\omega}$ compare n 12 $\tau\acute{\epsilon}\nu$ 'εἰστέ is surely the construction here. For $\xi\epsilon\lambda\acute{\iota}\omega\tilde{\omega}$ compare n 21 below. Von P.'s conjecture that this is an equivalent of $\mu\epsilon\tau\epsilon\gamma\omicron\mu\alpha\iota$ is doubtless correct. Arus seems to argue that since discourse or debate is not legally available to a non-citizen, he should be allowed to demonstrate that the accuser is not a citizen or claims to be illegally.

10. $\lambda\alpha\lambda\acute{\epsilon}\tau\omicron\mu\epsilon\lambda\epsilon\tau\omicron\mu\alpha\iota$ addressed to Eudatus who replied in line 12 $\epsilon\pi\acute{\alpha}\nu\tau\omicron\sigma\tau\omega$

14. $\epsilon\ \delta\epsilon\ \alpha\sigma\alpha\epsilon\iota$ obviously the accuser. At the end, either 'Arus or even $\epsilon\ \delta\epsilon$ again which will allow space for a short supplement after $\epsilon\chi\alpha\lambda\epsilon\ \epsilon\delta$ pr. Yale suggests $\epsilon\sigma\tau'$ $\epsilon\mu\omicron\iota$ though it suggests the next two lines to the accuser.

17-18. $\alpha\tilde{\iota}\mu\epsilon\tau\ \tau\acute{\alpha}\iota$ the reading permits the parallel constructions, $\alpha\tilde{\iota}\ \tau\eta\ \mu\alpha\tau\epsilon\tilde{\iota}\delta\omicron\tau\ \mu\omicron\iota$ $\epsilon\tilde{\alpha}\gamma\omega\ \tau\eta\ \sigma\eta\varsigma\ \mu\alpha\tau\epsilon\tilde{\iota}\delta\omicron\tau$. If Arus speaks line 13, the accuser line 14, these lines must belong to Arus again: $\lambda\acute{\epsilon}\gamma\omicron\sigma\theta\alpha\iota$ cf. pr. Yale.

21-23. The accuser is likely to be a native Egyptian falsely claiming to be an Alexandrian citizen. The unlawful change of $\mu\alpha\tau\epsilon\tilde{\iota}\delta\omicron\tau$ $\epsilon\alpha\iota\ \delta\epsilon\mu\alpha\tau\epsilon\tilde{\iota}\delta\omicron\tau$ in the Ptolemaic period seems to have been established. Landwehrhag *Leucl.* 475ff. though by the period of the *Constitution of the Cities* *Leucl.* it had been reduced to recognition of a quarter of the citizen's property: see *Platonopolis* *Leucl.* 475ff. *Leucl.* 475ff.

$\alpha\tilde{\iota}\epsilon\ \delta\epsilon\ \xi\epsilon\lambda\acute{\iota}\omega\tilde{\omega}$ $\delta\epsilon\mu\alpha\tau\epsilon\tilde{\iota}\delta\omicron\tau$ $\epsilon\tilde{\alpha}\gamma\omega$ von P. $\mu\tilde{\alpha}\lambda\lambda\alpha\sigma\tau\alpha\ \alpha\sigma\alpha\iota\ \alpha\sigma\tau\iota\omega\iota$ $\alpha\pi\lambda\alpha\tau\epsilon\tilde{\iota}\delta\omicron\tau$ $\alpha\tilde{\iota}\mu\epsilon\tau\ \mu\alpha\tau\epsilon\tilde{\iota}\delta\omicron\tau$ $\epsilon\pi\alpha\delta\epsilon\iota\ \xi\omega$ Musurillo cf. pr. Yale.

24. Too little remains of the letter to choose between $\alpha\sigma\eta\gamma\omicron\mu\alpha\iota$, Musurillo, or $\alpha\sigma\eta\gamma\omicron\mu\alpha\iota$ von P. The issue seems to be the *form* *fact* of the accuser and the validity of his accusation but in self-interest Arus may easily have stressed the logic of the argument.

25. $\epsilon\sigma\tau\iota\mu\epsilon\tau$ it is unclear whether the accuser is condemned to be branded or to be burned alive. While $\epsilon\sigma\tau\iota\mu\epsilon\tau$ with the letter κ is recorded as the Roman penalty for informatories: see Mommsen *Römische Strafrecht* [1898] 1908. The Greek word normally used for branding was $\sigma\tau\epsilon\tilde{\iota}\gamma\mu\alpha\iota$ see e.g. *P. I. O. 29.1.14. II.11.90* $\sigma\tau\epsilon\tilde{\iota}\gamma\mu\alpha\iota$ can mean to condemn but context e.g. $\epsilon\sigma\tau\iota\mu\epsilon\tau$ $\alpha\tilde{\iota}\ \epsilon\sigma\tau\iota\mu\epsilon\tau$ makes the meaning clear. It is doubtful whether $\sigma\tau\epsilon\tilde{\iota}\gamma\mu\alpha\iota$ would mean anything but 'to burn'. The penalty is more likely to be *sternation*. This exists in the XII Tables as a punishment for arson. Instances of its application for crimes like that of the accuser are nonexistent before the 2nd century

AD see Musurillo's discussion 112-114. He points out that "with the gradual emergence of the distinction between *honestiores* and *humiliores* in the second century AD, execution by fire became the form of supplicium reserved for the latter class" (112-113). *Cruciatia* in the 'getonica' Acta might well be an anachronism introduced by later redactors. An alternative is suggested by Ludwig Koehn: Burning was a pharaonic Egyptian penalty for certain criminal acts and for political enemies of the king. Burning was the destructive power of the uraëus, represented as the pharaoh's cobra headress, which protected him against his enemies. See the discussion in E. Hornung, *Ägyptische Holtenurstellungen*, Abhandlungen der Deutschen Akademie der Wissenschaften zu Leipzig, Philologisch-historische Klasse, 263 (Berlin 1965) 27-8. Hornung cites the practice of ritual burning of two living women as 'Exphemare' during the late Ptolemaic period (27 and note 12). It is possible that Cato in the *Egyptiaca* may have employed or revived a punishment used by the pharaohs.

24-25. Virtually nothing of Cato's letter to the Alexandrians is left beyond the mention of Isidorus (lines 43-44) and the refusal of 'a crown of valor' to some group.

27. A. F. Hanson suggests the supplement [τῶ ἐγῶ] compare *P. Oxy.* 42, 3020, 5.

Column iv

Von Premerstein supposed that these lines concerned the disturbances at Alexandria under Flavian shortly before his fall. Certainly the few identifiable words would be consistent with a description of political unrest.

46. Something has been written in the margin below and slightly to the left of the initial letter of line 45. From its position it is unlikely to be either a column number or stichometric.

108. List of Greek Athletic Contests

P. Yale inv. 1026

5.2 x 9.0 cm

Late Second-Early Third Century

This stained and brittle scrap was purchased from Maurice Sahlinay in Paris in 1935. Its provenance is unknown. The front contains traces of an account; the back was revised to list Greek athletic games, numbered supposedly in the order of their establishment. The hand is written across the fibers in a practised, upright, rather heavily made Severan style of a common type. It should probably be assigned to the end of the second or beginning of the third century AD. There is one error corrected by the original scribe (line 6) who uses an erasing dot and one uncorrected error (line 11). No other locational signs occur. Less than 10 cm of the upper and left margins remain, but the upper edge appears to have been cut, so I have assumed that the first line of the papyrus also begins the column.¹ The format is clear: the items are listed in numerical order, beginning with *ἑκτοε ἀγῶν* in a readily convertible form. Each entry begins with the number of the contest and includes the place where it was held, the founder and the person in whose honor it was established. If the information is complete, before the end of a line, the remainder of that line was left blank. Presumably the preceding column held items one through five.

The scholium on Arrian's *Periplus* 189.4 preserves a strikingly similar list attributed to Aristotle's *Periplo* (fr. 637 Ross): *ἡ γὰρ τῶν ἀγῶνων κατὰ Ἀριστοτέλην ἀναγράφεται πρῶτον μὲν καὶ Ἐλευσίῳ διὰ τοῦ ἀρχοῦ τῆς Διμήτρος δεύτερον δὲ ἐν Περαιθῆσι ἐπὶ Ἀστέρι τῷ γίγατι ὑπὸ Ἀθηναίων ἀποικισθέντι· τρίτος δὲ ἐν Ἄργει Δαρσῶν ἰσθμὸς διὰ τοῦ γάμου τῶν θεογονῶν αἰτοῖ· τέταρτος δὲ ἐν Ἀρκადίᾳ τιθεῖς ἱερὸν Λυκάονος, ὃς ἐκλήθη Λύκαιος· πέμπτος δὲ ἐν Ἰωλκῇ Ἀνίστου καθηγγησάμενος ἐπὶ Ἥλῳ τῷ πατρὶ· ἕκτος δὲ ἐν Ἰσθμῷ Σισίφοι κορυβιτήσαντος ἐπὶ Μελεσίερῃ ἔρποντος δὲ Ὀλυμπιάδης Ἑρμαλῶντος κορυβιτήσαντος ἐπὶ Ἥλῳ· ὄγδοος δὲ ἐν Νεμῶϊ ὅν ἔθνησαν οἱ ἑσπῆς ἐπὶ Θήβῃς ἐπὶ Ἀρχερῶντος ἕντος δὲ ἐν Τροίᾳ Μενέλαου ἐπὶ Πατρόκλῳ ἐποίσαντος· δέκατος δὲ Πειραιῶς. ¶ οἱ Ἀμφικτιόνες ἐπὶ τῷ Πειθῶντος φονῇ ἔθνησαν· ταύτην τὴν γὰρ τὸν τοῦ πέμπτου σιδήεις Ἀριστοτέλης ἐξέθετο τῶν ἀρχαίων καὶ παλαιῶν ἀγῶνων. Here items six through ten occur in the same order as in the papyrus; the only differences are the omission of an alternative origin for the sixth game and the names of the fathers or parents in some cases, of those in whom these games were established.*

A closely related list is found in Helladius' *apud Phot. Bibl.* 279 p. 533^b: *οἱ πρῶτον μὲν τῷ Περαιθῆσι σισίφῳ εἶτα τῷ Ἐλευσίῳ ἐπὶ Ἥλῳ τεθρησῶτι προέθηκεν ἄλλος ἐκτεταλός· εἶτα καὶ Ἰσθμῶϊ ἐν Μελεσίερῃ· ἔπειτα δὲ τῶν Ὀλυμπίων ἀγῶν ἀρχὴν λαμβάνει*

¹ If the cut is ill-placed, nothing prevents a later scribe from having divided on a single sheet, which is 14 cm. in breadth.

ἐν τῇ Πραξιόδῳ, εἴτα τα Νεπία ἐπ' ἑξήκοντα τεύχοντα, εἴτα μετὰ τὸ εἶναι Νέπια πρὸς τὰ Νέπια. However, it is shortened by omission the order of games one and two is reversed and supplementary material is included. Pliny N.H. 7. 205 Index gymnastic in *Arsologia* *Artemia* so instead *Artemia* in *Artemia*, post-eum *Artemia* in *Artemia*, *Artemia* *Artemia* while preserving the order found in Aristotle, has a different emphasis and attributes the institution of the sixth game to Theseus (see lines 1-5 note). Hyginus, *fab.* 273 is a partially intact list of fifteen games some items of which are obviously similar to the Aristotle, though both the order and number of the games is altered.¹ The papyrus corresponds much more closely to the scholium attributed to Aristotle's *Peplus* than these other texts, but it does differ in some particulars. For this reason and probably because of format it is unlikely to be a text of the *Peplus* though surely it, like the material in *Deipnosophistae*, Pliny and Hyginus, was derived originally from that source. The present text is likely to be material extracted and expanded either for the purposes of a commentary or for school use. As such it may well have circulated independent of its parent text for centuries.

1 ἡλθας ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 ἐπὶ Ἀβελὰμ· καὶ τῶν Ἀδὰμ υἱῶν
 πᾶσι ἰδούσιν τῇ Κανά· ἐστὶν ἡ λαοὺς
 2 ἀγγέλων σου ὁ γὰρ ἐν τοῖς τοῖς
 ἐκείνῃ Σὺν· ἀπὸ τῶν υἱῶν σου
 3 ἰσχυρῶς
 4 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 5 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 6 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 7 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 8 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 9 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 10 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 11 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 12 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 13 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 14 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς
 15 ὁ γὰρ ἐν τῷ ὄρει | ἰσχυρῶς

1 Head 'line' to $\Delta \rho^{\pi}$ gap. π added above ρ is a correction to expanding the matter between verticals of ρ . It spans for 1-2 terms between $\Delta \rho$ and π 1 Head 'Xyryyuu' $\pi \omega$

1. The traces are very broken, but if the line does indeed begin before *ἄγαν*, as restored, there is no space for the name of Sophus as founder of the games in honor of Melicertes, but there is not unusual, the only list which does name him is that attributed to Aristotle.

3.5. $\kappa\alpha\rho' \alpha\lambda\lambda\alpha\varsigma$ | (initial) the reading was suggested in P. J. Parsons. For the

² For a discussion of the relationship of the First and Hegelian-Verwey-Poplar see I. Woodling, *The Poet's Aristotelianism* (Cambridge, 1962), pp. 21-22. He argues that each has its own distinctive ultimate form, a notion of replacing thought to have been included in the original Poetics, which according to the *Hegelian* relies on Aristotle's rejection of *intuitive* *creativity*.

whole passage, compare schol. Nicander *Al.* 606a δγίται δὲ τῷ Μελικέρτῃ ὁ Ἰσθμιαρὸς ἀγῶν, . . . τούτῳ δὲ φασὶν ἐπὶ Σαρδαίων θεοῖς διαβῆναι. Hyginus *fab.* 273. 8 (though corrupt: *decimo isthmos Melicertes Athamantis filius et Iona fecit ut dicitur Eratocles, omni poetas dicunt Theronem*, and the *Marmor Parium* ἐθετίξ[ι] . . . τὸν τῶν Ἰσθμίων ἀγῶνα ἰθὺς. Σάρδι ἀποστείρας (Jacoby *FGH* II 239 20). According to Jacoby (see notes *ad loc.*) the attribution of the establishment of the Isthmian games to Theseus was a later Athenian invention. If the attribution to Sisyphus is specifically Aristotelian, the omission of that name combined with the alternative attribution to Theseus may represent a separate, later tradition to which the papyrus belongs. It is perhaps worth noting the Wendling, *op. cit.* 27 thinks that Eratocles conceals the name of Aristotle in the Hygynus cited above. He would emend . . . *dicitur Sisyphos, ut ait Aristoteles.*

11. Ἀρχαμόρη τοῦ Ὑψιπύου: the information is inaccurate. Hypsipyle was the nurse, not the mother of Archemorus (see e.g. Apollon 19.14). A similarly curious error occurs in *P. Oxy.* 26.2451, fr. 11-3, a commentary on Pindar's *Isthmians*, which apparently claims that the Isthmian games were established for Learchus, rather than his brother Melicertes.

The sixth game was established in the Isthmus in honor of Melicertes the son of Athamas and Iona the daughter of Cadmus. According to others it is said that Theseus established this game after he killed Sisyphus the son of Polyneon.

The seventh game was established in Olympia, which game Heracles established in honor of Pelops the son of Tantalus.

The eighth game was established in Nemea in honor of Archemorus the son of Hypsipyle in which the seven against Thebes established.

The ninth game was established in Troy, which Achilles established in honor of Patroclus the son of Menoetius.

The tenth game was established in Delphi. . . .

109. Historical Prose

P. Yale inv. 1370

6.1 x 7.8 cm

Plate IX
Second Century

This fragment of unknown provenance was acquired from Maurice Sabini in Paris in 1934. The text was written along the fibers of a light-colored papyrus of excellent quality, the back of which was later reused for a document. The scribe wrote a stylish upright, rounded hand of medium size with final strokes projecting to the left; the oblique round letters, it is very similar to, but not, I think, the same hand as P. Berl. 136, an epitome of Theopompus assigned to the middle of the second century A.D. the alpha and upsilon especially are different. I editorially include a paragraph at the opening of line 4 and slight spaces at line 8 *φρονιμὸν* and line 9 *πολιτικὸν* are and line 11 *φρονιμὸν* (I apparently intended to set off short phrases both adscript is always written. The dialect is Attic (see lines 1-2). Only a small portion of the left margin survives; the others are broken off, but if the supplement for lines 3-4 is correct, then there were originally about 21 letters per line.

The subject matter concerns control over garrisons in the region of the Hellespont and in Thrace. For lines 3-4 *τῆς πόλεως ἡμετέρας*, D. M. Lewis has suggested restoring [Λαμιαὶ ἡ πόλις] as virtually the only city in the area with an ethnic that ends in -ιαί. It was established about 500 B.C. by Lycomachus somewhere near the entrance to the Thracian Chersonese (see below, line 8-9 note). After the death of Lycomachus at Compselion (280 B.C.) and the chaos that followed by the Gallic invasion in 236 it came with much of the rest of Thrace to Philip III (or his son, Polyd. 5-447, who presumably governed the region through the agency of a strategus. In the latter part of the third century it was for a brief time a member of the Asiatian league and subject to a Thracian strategus (Polyd. 15-238, 18-211). Philip V occupied it around 202 B.C., after which it was destroyed by Thracians (Polyd. 18, 17, Livy 38.8. Antiochus retook it in 187, Diod. 26.12, but it soon fell to Rome, who gave it to Eumenes II as part of the peace settlement of Apamea (Polyd. 20-464, 38.39-41). In 144 B.C. it was completely destroyed (Diod. 31.14). There are further considerations of *τῆς πόλεως* (line 1 suggests the supplement *Πολιτικὸν* (1). Philip V of Macedonia (2) the subject of *ἐν τῇ πόλει* (line 5) could be (1) *Πολιτικὸν* or lines 1-3 and see note. But Proboscus controlled over the city of Lycomachea, which probably began in

¹ I should like to express my thanks to Dr. D. M. Lewis whose critical comment created his suggestion, to the fragment through Mr. Peter Parsons. These observations have shaped much of the following argument.

Lines 3-11 might be supplemented as: *παραβυμέντοι δὲ σὺν αὐτῷ ἄξιον εἶναι κίβητον*
τῆς αὐτῆς τῆς ἡλλησποντίας (χωρὶς αὐτῶν) τῶν ἐν ταύτῃ τῆς ἐπαρχίας φρουρίων καὶ τῆς
τῶν ἡσπερίων πόλεως ἐπὶ δὲ τῇ ἀνατολικῇ ὁρίᾳ καὶ τῶν ἐν τῇ ἐπαρχίᾳ ταύτῃ
φρουρίων.

Translation: seeing [that he is worthy] to be master of [the region along] the Hellespont
 and of the garrisons in this [pro-vince] and the city of the [Thracians] and further, of
 Thrac [that is more inland] and of the garrisons in this [pro-vince]

110. Mythological Fragment

P. Yale inv. 420

A: 9.1 x 10.5 cm

Plate X

B: 2.0 x 4.5 cm.

First Century

These two fragments, which have been written across the fibres on the back of accounts, were acquired from Maurice Nahman in 1951. The papyrus is now stained and quite brittle: no margins survive for either fragment, but for the larger, the left break appears to have occurred just before the initial letter of each line. The hand is a practiced, rather large upright, identical with P. Ryd. 1.22. Pack² 2057. Jacobs *PColl* 195 a narrative of events at Troy subsequent to the death of Achilles. Comparison of the accounts on the front confirm the identification, though they do not help to establish the relative order of the two pieces. The accounts belong to the latter part of the first century B.C., the hand of Ryd. 22 to the early part of the first century A.D. Compare especially *epsilon* made in three strokes with a divergated stroke at the top, which sits on a notional bottom line and often has a base, *eta* and *tau*. But the letter-shapes, especially *alpha* and *epsilon*, appear somewhat more cursive in the Yale piece. There are no lectional signs, occasional blank spaces occur between words, e.g. *αἰθέριον καὶ ἄνθρωπον* (line 12), but they do not appear significant, though at least one such space on the Rylands piece, line 14, is meant to punctuate. There are a number of vulgar spellings: *ψωμίσματα* σφλαγγα *αἴθερ* ~~αἰθέριον~~, as well as two misspellings: *αἰθερ* for *αἰθέρων* and *αἰε* for *αἰετ* (line 5). *καὶ ἀνθρώπων* ~~καὶ ἀνθρώπων~~ every final *αἰε* and *αἰετ* sometimes erroneously *αἰετ* ~~αἰετ~~ *αἰετ* ~~αἰετ~~.¹ There appears to have been a deletion after *αἰετ* ~~αἰετ~~ (line 6); in the text of the reconstructed line 4 I have assumed the original line length to have been about 35 letters, the editors of the Rylands piece have made similar assumptions about line length.

The original text is likely to have included, at least, the following events narrated in a manner remarkably similar to the accounts found in the mythological handbook attributed to Apollodorus and in the epitomes of the Trojan cycle:

- (1) Line 11 suggests that the details of the marriage of Peleus and Thetis were not unfamiliar, the event is likely to have been previously narrated.
- (2) The birth of Achilles and Thetis attempts to make him immortal, implied by (3).

¹ Though not apparently on the Rylands part (see lines 10 and 19).

περὶ κάλλους Ἑρμῆς δ' αἰετὰς πρὸς Ἀλεξάνδρον ἦγεν αἰ
 ἔλθοντες εἰς τὴν ἐὼντα |

σας ἢ μὲν Ἥρα δ
 16 εἰς τὸν Ἑλίουπον

1 Read [ε]ρμῆς 4 Read ψωμίζοντες σπλάγχνα 5 Read ἄρτων 6 Read ὑπομένει, after which a large blot of ink with traces of a square-shaped letter beneath, apparently meant to delete 7 Read [χ]αίδη 8 Initially a vertical with loop covering right most lks right half of v or δ, after a rather a hollowed by a wedge shaped letter is a third high curved top of σ δ, χ 9 μ μωιδὴ ε both traces once united to η 10 αρετῶν ἀρετῶν, αρετῶν 11 12 Read Ἥρα 13 Third letter may be α or δ

Fragment B

↓
 [μ]ην |
 | ρηδ
 [μ]αυιδ
 4 | ημῶ
 | λενθ |
 [μ]αυιδ
 [μ]

εἰς τὸν Ἑλίουπον

3-7 The passage is very close to Apollonius Rhod. III 1392 ἵε κορὴν ἐκ τοῦ ποταμοῦ πρὸς Νέμεονα Πηλεΐδῃ ἵε δὲ κορὴν ἐν γαίᾳ σπλάγχνασι λείπονται αἰ πῶν ἄρτων αἰ ἄρτων μείλεις αἰ ὑπομένει Ἀχιλλεὺς πρὸς δὲ ἦν ὄνομα οὗτω Νέμεονι ὅτι τὸ χεῖλε μωιδὴν οὐ προσήγαγε

3 rather πῶν or ἥρων would fit initial letters for the latter see Emestinus on II A 1 μ 14, cited below, note 7

[ε]ρμῆς 1 implies there is an outside chance that the informative προσφῆς was written but the parallel all show an indicative and the narrative in general seems too straightforward and to introduce a more complex construction

Χερσὶν γάρ τ' αἰετάρων ἐπὶ τὸν ποταμὸν Ἀχιλλεὺς ἐν γαίᾳ σπλάγχνασι λείπονται αἰ πῶν ἄρτων αἰ ἄρτων μείλεις αἰ ὑπομένει Ἀχιλλεὺς πρὸς δὲ ἦν ὄνομα οὗτω Νέμεονι ὅτι τὸ χεῖλε μωιδὴν οὐ προσήγαγε

4. ψωμίζοντες σπλάγχνα as is certain in later Greek ψωμίζω seems to be constructed with the accusative as well as the dative, see examples in Derfman's *Lexicon*.

For the spelling of *ψαυόμενος* see Unger, *Grammatik* I 123.3; for that of *σπλάγχνα*, 58.3b.

[*χεῖρας* and *μυελαις*] the restoration is conditioned by the passage from Apollodorus, cited above note 3-7. If context then 15-17 letters will be missing from lines 3-13, perhaps 14-20 from lines following.

5. *τη* | is likely to begin an explanation, which continues through line 7, of the derivation of the name Achilles. Compare in addition to note 3-7 above Et. Mgr. εν 'Αχιλλεῖς ἢ δια τοῦ μὴ θίγειν χεῖρασι γὰρ, ὁ ἔστι τροφὴν ὀλεῖ γὰρ αἱ μετέχε γάλακτος, ἀλλὰ μυελῶν ἐλάφας ἐτρόφη ἐπὶ Χείρωνος and Etim. in Et. A 1 p. 14 αὐτὸ γὰρ χιλῶ φασὶν ἦτοι Δημητριάδῳ εἰσαπὶ τροφῇ ὁ ἦρκε, ἀλλὰ ζῶον μυελῶν βι-εφίδειν.

6. αἱ perhaps αἴτιοι.

8-10. The subject matter is uncertain, but τῶν ἐσώτων (line 8) suggests a supplement like *ἐπὶ τοῖς ἐνὶ βιβλίῳ*. Apollodorus reports the following incident in the tenth year of Achilles: ὡς δὲ ἐγένετο Ἰσσαντὴ 'Αχιλλεῖς, κάλχαντος λεγόντος πρὸ δόυσθαι χωρίς αὐτοῦ ἵκναι αἰεθῆραι, θέτι προειδὶα ὅτι λαὶ στρατιόμενον αὐτὸν ἀπολλάσθαι, εἰώσαν ἐσθῆτι γιγασκὼν ὡς παρδινον νεομήτης παρίθετο III 125.4.1. In this context Hermes might be the vehicle for conveying the instructions of Zeus (based on the desires of Thetis) to Chiron, but see introduction, p. 106.

11-16. The subject matter now shifts to the cause of the Trojan war.

11. μετὰ δὲ τὸν Πηλεῖα καὶ Θέτιδος γάμον, compare Schol. on Il. P 146 αὐτὰ γὰρ τὸν Πηλεῖα καὶ Θέτιδος γάμον καὶ θεοὶ ἀνταχθέσθαι ἐν τῷ Πηλεῖον ἐπ' εἰωχίρ ἐσόμενον Πηλεῖ δῶρα ἡ ἱστορία παρα τῶν τοῦ ἑστῶτος πενήσαντι.

12-16. Compare Apoll. I p. 12 12 ὡς δὲ ταύτων μίασ' αὐτῶν μῆλον παρὰ εὐάλοισι 'Επὶ ἐμψάλλαι 'Ἡρα καὶ 'Αθηνᾶ καὶ 'Αφροδίτῃ καὶ κλυταὶ Ζεὺς 'Ερμῆν εἰς 'Ιδην πρὶν 'Αλέξανδρον ἄγειν ἵνα ἱπ' αὐτοῦ ἐναχθῶσι αἱ δὲ ἐπαγγέλλονται δῶρα δώσωσι 'Αλεξάνδρῳ 'Ἡρα μὲν σὺν ἔφῃ προσφείψα δώσωσι αὐτῷ πάντων βασιλείαν, 'Αθηνᾶ δὲ πυλάμοι κίον 'Αφροδίτῃ δὲ γάμον 'Ελένη.

14. ἐλθόντες presumably include in respect the presence of Hermes as well as the goddesses.

14-15. P 1. Parnon suggests supplementing, e.g., [ἦρσαν αὐτὸν διαβλάσαι. While forms of διαβλάω do not out traces, perhaps something like ἐλθόντες εἰς 'Ιδην [ἦρσαν αὐτὸν τὸ νεῖκος] διαβλάσαι.

15. ἢ εἴφῃ, εἰσφύσας or νῆπι.

He was reared by Chiron [the centaur] being fed intestines of [horns] and marrow of bears and wild boars, . . . and he was named Achilles [by him because he] did not touch his lips in the breast . . . the tenth . . . Hermes to Chiron . . . After the marriage of Peleus and Thetis, these goddesses on Olympus quarrelled with each other about beauty. Hermes led them [to Alexander], when they reached Ida, [they asked him to resolve the quarrel?].

112-124. Miscellaneous Fragments

The following fragments which are lacunose and non-debated I have not succeeded in identifying. They are included here to complete the publication of literary scraps in the Yale collection. The provenience of none of these texts is known. 112-122 were purchased in Egypt between 1931 and 1937. 123-124 came to the Hermitage in 1896 through Hans Kram. Word division and accents are provided where possible, none belong to the papyrus studied in the notes.

112. Prose

P. Yale inv. 1674

5.0 x 5.7 cm

Plate XII
Second Century BC

This scrap is written across the fibers in a Ptolemaic hand similar to Sender, *Palaeographie* I no. 14 (a document dated between 149–133 B.C.), though its letters are more upright and evenly formed. No margins are preserved, but a *kollomenos* is visible 7.0 cm from the left edge, with an overlap of 1.0 cm. The text on the front is ~~mostly illegible~~ illegible from abrasion. The space between $\epsilon\dot{\iota}\rho\alpha\iota$ and $\delta\tau\epsilon$ in line 9 may be intended as punctuation.

1
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 3
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 5
 6
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 9
 10
 11
 12

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12

1
 2
 3
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 7
 8
 9
 10
 11
 12

1. $\epsilon\dot{\iota}$, θ or possibly σ .
2. $\epsilon\dot{\iota}\omega\mu$, or possibly $\epsilon\dot{\iota}\omega\mu$, letter is broken at right.
3. At end, $\gamma + u$ or no more likely than π or τ .
4. It is possible that the left break is correct just at the beginning of each line, if so, line 7 lacks only one letter.
5. Slight space after $\epsilon\dot{\iota}\rho\alpha\iota$ suggests reading should be $\epsilon\dot{\iota}\rho\alpha\iota \delta\tau\epsilon$ rather than $\epsilon\dot{\iota}\rho\alpha\iota \tau\epsilon$.

113. History or Oratory?

P. Yale inv. 1322

4.9 x 10.5 cm

Plate XIII
Late Second Century BC

This fragment was written along the fibers in an informal upright or medium-size which appears to be rather rapidly written, compressed with letters often touching. It is similar in feature to P. Mert. I no. Sender, *Palaeographie* II no. 17, with two differences: *tau* is written

with left cross-bar curved into the vertical, not unlike *equidant* and *alpha* is often written in two strokes virtually indistinguishable from *formidant*—it should probably be assigned to the late second century B.C. or even somewhat later. No margins are preserved and the back is blank. There are no surviving lexical aids. The occurrence of *χρηγγοι* (line 7) suggests Athens, *φρυγίας* and perhaps *εὐπρόσσον* (line 11) could refer to conditions under the Persians, see e.g. Howe 1911 but compare also *De Pace* §123.

— — — — —

—	εἰς ἀστυκὴν καὶ ὧ(ε) ἔχουσιν
	λατρεῖν φέρουσιν
	ἡ δὲ ἀστυκὴ
1	εἰς ἀστυκὴν καὶ ὧ(ε) ἔχουσιν
	λατρεῖν φέρουσιν
	ἡ δὲ ἀστυκὴ
	χρηγγοὺς γὰρ φέρουσιν
5	ἡ δὲ ἀστυκὴ
	εὐπρόσσον
	φρυγίας καὶ ἑσπερίας
	εἰς ἀστυκὴν καὶ ὧ(ε) ἔχουσιν
	λατρεῖν φέρουσιν

— — — — —

1. εἰς ἀστυκὴν καὶ ὧ(ε) ἔχουσιν
2. ἡ δὲ ἀστυκὴ
5. | square letter, *eta* is most likely
6. *χρηγγοὺς* or *φρυγίας*
8. Father from *τοὺς* or *τοὺς* or *τοὺς*
9. | wedge-shaped letter followed by closed descender, *alpha* or perhaps *omega*
11. *εὐπρόσσον* after *φρυγίας* or *εὐπρόσσον* leave out *εὐπρόσσον* rather than *εὐπρόσσον*

114. History or Oratory?

O. Yale inv. 1613

70 x 26.5 cm

Second-Third Century

This long strip of papyrus has upper and lower margins of 2.5–3.0 cm, and an intact right margin which appears to have 25 mm. The papyrus retains the right half of a 32 line column of historical prose or oratory. Exact line lengths are uncertain, but what is missing would appear to be at least as much as what is preserved. Writing is in two columns in a semi-cursive hand not unlike P. Oxy. 42.7013. Occasional high stops are used (lines 20, 29, 33) and a line filler at 34, but no other lexical signs occur.

1 καὶ ἀπηγγέλλει
 2 πεπολιμημένοι
 3 οἱ εἰσὶν εὐσεβεῖς
 4 φεδρωτοὶ τοῦ
 5 τοῦ βασιλέως
 6 βασιλεὺς τοῦ
 7 τοῦ τοῦ τοῦ
 8 τοῦ τοῦ τοῦ
 9 τοῦ τοῦ τοῦ
 10 τοῦ τοῦ τοῦ
 11 τοῦ τοῦ τοῦ
 12 τοῦ τοῦ τοῦ

1 καὶ ἀπηγγέλλει, if ἀπὸ is correct, perhaps ἡγεῖται before
 10. βασιλεὺς [v. but not p. possible after φ ἀφ' ἑαυτοῦ

116. Prose?

P. Yale inv. 1506

25 x 10.0 cm.

Late Second Century

This tiny scrap appears to be literary from the hand alone, no context remains. The hand is a small well-made early Severan Style, probably to be placed at the end of the 2nd century. It is written on the back of an account. Tremata are the only marks of punctuation visible.

1 τοῦ
 2 τοῦ τοῦ
 3 τοῦ τοῦ
 4 τοῦ τοῦ
 5 τοῦ τοῦ
 6 τοῦ τοῦ
 7 τοῦ τοῦ
 8 τοῦ τοῦ
 9 τοῦ τοῦ
 10 τοῦ τοῦ

117. Commentary?

P. Yale inv. 888

45 x 11.0 cm.

Early Second Century

This very abraded fragment was written along the fibers in a heavy informal round hand similar to P. Oxy. 17.2079 (Callimachus, *Antioch* assigned to the late first or early second century AD). No margins survive and the back is blank. No marks of punctuation occur. The first 10 lines are too abraded to be worth reproducing; however, it is possible to restore line 16, $\kappa\acute{\iota}\nu\eta\varsigma \delta\rho\gamma\omega\iota$ (cf. A. 50), and line 18, $\gamma\epsilon\lambda\alpha\sigma\sigma\alpha\iota$. If these supplements are correct, this is likely to belong to a commentary (possibly Homeric) mentioning the fact that there was an Athenian gymnasium called Komosarges (compare *Lexicographica* 14.50.55–8). Little else can be seen.

→ | | | | |
 12 | | | | |
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 16 | | | | |
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 20 | | | | |
 | | | | |
 | | | | |
 24 | | | | |

14. $\delta\iota\theta\alpha \pi\omicron\lambda\lambda\omega\upsilon \chi\rho\epsilon\iota\sigma\tau\epsilon\upsilon$, perhaps more likely than $\lambda\pi\omicron\lambda\lambda\omega\upsilon$

15. $\theta\epsilon\alpha\tau\epsilon\upsilon$, space does not look large enough to read $\pi\alpha\rho\acute{\omega}\phi\iota\sigma$, but $\theta\epsilon\alpha\tau\epsilon\upsilon$

16. $\kappa\acute{\iota}\nu\eta\varsigma \delta\rho\gamma\omega\iota$, an Attic festival of Apollo might do

16. $\kappa\acute{\iota}\nu\eta\varsigma \delta\rho\gamma\omega\iota$

115. Prose

P. Yale inv. 352

47 x 4.2 cm

First Century BC

This fragment was written along the fibers in a semi-cursive, rather rounded hand of the late Ptolemaic period. The back is blank and neither margins nor marks of punctuation survive.

3. αἱ |
 ἀνφύστα |
 μετατῶ ἀσπίδα |
 4. στατοῖς ἐπὶ τῇ κίβητι |
 κατὰ τὸν τοῦ ἀσπίδος |
 ἐκείθεν γὰρ ἐστὶ |
 | γὰρ | ὅς γάρ |
 5. | * |

3. τῶ ἀσπίδος(also below line 5 ἀσπίδος) occurs only in Demosthenes 36.1 but this fragment is not from that speech. Pollux 7.155 mentions that Lycurgus wrote a speech ἐπὶ τῷ ἀσπίδου καὶ ἀπὸ τοῦ ὅπου ἄλλοι οὐδὲν ἄλλο ἐστὶ γνωστὸν. I find only ἀσπίδος πηγὴ to occur in documentary papyri: P. Met. 30.230.

4. ἐπὶ τῇ κίβητι

119. Prose?

P. Yale Inv. 200

27 x 28 cm.

Late Second Century BC

This fragment consists of the ends of 6 lines written across the fibers in a Ptolemaic hand. The back is blank. There are no lectional signs on the papyrus.

1. γένεσθαι
 | ἀργεῖσθαι
 | οὐκ ἐφεί
 2. ἔχεται
 | σπασσέν
 |

2. α[. the head letter looks like α, but may be ι with a caret filling out the line. Possibly *ῥέπει*.

3. γένεσθαι

5. ι σπασσέν, ἔλαβεν σπασσέν possible.

123. Medical Treatise?

P. Yale inv. 2081

7.2 x 5.7 cm.

Plate XII
Third Century B.C.

This fragment of prose is written along the fibers of a light-colored papyrus. The back is blank. The hand is early Ptolemaic; compare, e.g., *P. Hibeh* 2 185a. In line 7 there is a gap between η and ρ in $\eta\rho\epsilon\iota\delta\epsilon\iota$ which is doubtless a mark of punctuation. A generous lower margin survives (± 3 lines) with what appears to be offset ink.

	1	|	2	|	3	|	4	|
	[τετατατο δειγμα]							
	[αυτου ερουμε]							
1	[ερωταται δει]							
	[εν λαλεισιν αμασσαι]							
	[και οτι ερωταται]							
	[του τετατατου]							
2	[ωστε ερωταται]							
	[η ερωταται μη λειπει]							

1. Presumably a form of $\epsilon\rho\omicron\mu\epsilon\tau\omicron\upsilon$.2. M. W. Haslam suggests, e.g., $\epsilon\lambda\lambda\epsilon\sigma\lambda\omicron\upsilon$.

124. Homeric Hexameters

P. Yale inv. 2080

4.0 x 8.0 cm.

Third Century B.C.

This scrap contains what appear to be ends of Homeric hexameters written along the fibers in an early Ptolemaic hand. The back may have contained a word list in $\lambda\epsilon\gamma\mu\alpha$. There are no lexical aids. Possible parallels may be provided by *P. Kodex* 1127 and *P. Louv.* 121 (= *PGM* VII. 1-148 in Homeronautikon), though both are several centuries later in date than this papyrus.

+ | ετα καλα
 | αι τον
 | πε καλα
 4 | | βοταλιας
 | κη | |
 | | | πε ληρος
 | | | βοταλιας
 8 | | | πεταγος
 | | | πεταγος
 | | | πεταγος
 | | | πεταγος
 | | | πεταγος
 | | | πεταγος

- 1 | | right half of a papyrus μ $\delta\mu\beta\alpha\sigma\alpha$ $\epsilon\delta\beta\alpha\sigma\alpha$ $\epsilon\omega\beta\alpha\sigma\alpha$ or $\nu\mu$ 43 H 97 60, 44 7
 2 | | papyrus high $\epsilon\alpha\eta\alpha\epsilon\epsilon\tau\alpha\sigma$ $\alpha\epsilon\tau\alpha\sigma\alpha$ like right half of $\nu\mu$ or $\epsilon\tau\eta$ or $\epsilon\tau\eta\alpha\epsilon\tau\alpha\sigma$ $\epsilon\tau\eta\alpha\epsilon\tau\alpha\sigma$
 3 $\alpha\epsilon\beta\alpha\tau\epsilon\chi\alpha\lambda\alpha\omega$ or $\nu\mu$ 41 H 24 46
 4 $\epsilon\gamma\beta\alpha\tau\epsilon\chi\alpha\lambda\alpha\omega$ 41 H 24 46
 5 $\alpha\epsilon\beta\alpha\tau\epsilon\chi\alpha\lambda\alpha\omega$ or $\nu\mu$ 41 H 24 46
 6 Papyrus | $\alpha\epsilon\beta\alpha\tau\epsilon\chi\alpha\lambda\alpha\omega$ 41 H 24 46
 7 $\alpha\epsilon\beta\alpha\tau\epsilon\chi\alpha\lambda\alpha\omega$ or $\nu\mu$ 41 H 24 46
 8 41 46 46
 9 41 46 46
 10 | $\alpha\epsilon\beta\alpha\tau\epsilon\chi\alpha\lambda\alpha\omega$ 41 H 24 46

125, Glossary to *Iliad* A 66-74

P. Yale inv. 1245

5.5 x 8.1 cm.

Late Third-Early Fourth Century

This fragment of an Homeric word list is obviously a product of the schoolroom. It has been written along the fibers on the back of an account in a heavy, all-orient hand of the late third or early fourth century AD. Traces of glosses from a preceding column are visible opposite lines 12 and 15, but after line 5 of the intact column the glosses cease; the lemmata were copied down first and then the glosses, apparently syllable by syllable, so that none is complete. That is, all that remains of the gloss to *ποσειδάων* line 2 is the presumably the first syllable of *δεῦνα*, which through lack of interest was never finished. Also the Homeric text is singularly careless. For parallels to this kind of word list, see P. Oxy. 113207, 153237, A. Henrichs ZPE 7 (1971) 104 no. 24. This and the following two pieces represent a familiar class of minor scholia; the relationship of scholia to the text scholia has been analyzed and established by A. Henrichs ZPE 7 (1971) 104.

The following abbreviations are used throughout: Ap. Soph. = *Apollonius Sophista*; *Lexicon Homericum* L. Bekker, Berlin 1833; D. Scholia *Minora* are *Diogenes* *Alcibiades* *Veneris* 1521 Hes. = *Hesiodi Alexandrini Lexicon* M. Schmidt, Leiden 1969; 2 for π ω κ; *Index* Copenhagen, 1933; *Index* for π ω κ; *Paraphrase to Iliad*, printed as an appendix to Bekker's *Scholia to Homeri Iliadem*, Leipzig 1827; *Psist* = *Psistatius Commentarii ad Homeri Iliadem et Odysseam* M. van der Valk, London 1971.

Numbers in parentheses refer to lines of the Homeric text.

-6	ποσειδάων	πρ	760
	βοιόμοι	εθ	767
	ἡγεμεν	με	768
1	ο γαρ	ει	768
	ἔειπ	εαο	769
	θεοποιός		769
	ταρταρ	τα	770
8	πρωτοῦ		770
	εἶποι		771
	Ἀχαιοὶ		771
	Φοῖβοι		772
11	ο σφίγ		773
	ειφρονομε		773
	αἰλαιοι		774
17	ἐμψυχο		774

1. Read $\kappa\epsilon\iota\sigma\eta\tau$, very likely the gloss was meant to be $\sigma\tau\eta\sigma$. Cf. Ap. Soph. $\epsilon\pi\iota\ \mu\epsilon\nu\ \rho\alpha\iota\ \alpha\nu\alpha\phi\epsilon\rho\mu\epsilon\nu\alpha\iota\ \sigma\tau\eta\sigma\iota\ \alpha\pi\omicron\ \tau\omega\iota\ \delta\iota\sigma\iota\sigma\tau$.

2. $\beta\omicron\upsilon\lambda\alpha\tau\alpha\iota$ could. The gloss will be $\delta\epsilon\lambda\alpha$ or $\delta\epsilon\lambda\epsilon\iota$. $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ was surely the copyist's error.

3. The lemma is $\eta\tau\omicron\iota$. I assume $\mu\epsilon\nu$ to have been intended as the gloss, written first in error immediately after $\eta\tau\omicron\iota$, then again partially written in the gloss column. Cf. Henrichs ZPE 7, 1971, 104 n. 24 = Müller, *Forich u. Ser.* 10, 1964, 113, col. III 70 on II.

Δ 9 $\eta\tau\omicron\iota\ \sigma\iota\ \nu\omicron\lambda\epsilon\sigma\mu\epsilon\nu$, $\iota\sigma\alpha\lambda\epsilon\nu\alpha\delta\epsilon\iota\ \tau\omega\iota\ \mu\epsilon\nu$.

4. $\delta\ \gamma\ \omega\iota\varsigma\ \alpha\lambda\tau\alpha\varsigma\ \delta\epsilon$ was intended & Hes.

5. $\iota\lambda\iota\tau\omicron$ could. $\epsilon\pi\alpha\theta\acute{\epsilon}\iota\tau\omicron$ Hes.

6. Read $\Theta\epsilon\sigma\sigma\omicron\nu\iota\delta\eta\tau$.

7. Read $\delta\epsilon\omicron\nu$.

7-8. The $\sigma\tau\alpha$ common to both entries has been written only once between the two lines, a further indication that the writer copied vertically syllable by syllable.

9. $\nu\eta\mu\alpha\varsigma$ could.

15. Read $\delta\iota\psi\alpha\lambda\epsilon$.

126. Scholia Minora to *Iliad* A 189-223

P. Yale inv. 1544

11.9 x 8.4 cm

First Century

Three fragmentary columns containing minor scholia to *Iliad* A survive in this very late wrap, purchased from Maurice Nahman in Paris in 1935. The writing is across the fibers on the back of an account; the letters are small, upright and irregularly formed, but not unlike Roberts *CH* pl. 102, a rhetorical exercise assigned to the last half of the first century AD. There are no lectional aids and several uncorrected errors. II 11-15, total ascript is written on 18. Two parva coincide with the fragment 1st Stras inv 33 v. Pack² 1163, resolved by Henrichs *op. cit.* 126-18 here cited as Stras and P. Palat Bib. inv. 147 edited by S. Dato in *Stud. Pap.* 15, 1974. 7-29 sigla are from 125.

Col. I

	↓	πρῶτῳ
		vac
(189)	πτηθισσι λασισσῶ	μχρταῖ
		μχρταῖ
	4	ἐκ τῆς
		ἔστι φρεσὶ τ
		vac
(191)	ἀρσστησιν ἀρσταρῶ ἢ πτηθισσῶ	
(191)	ἑταρῶν	κατὰ τὰς αἰ
	7	| ω τινος

Col. II

(195)	ἀρετῶν ἀρετῶν	|
	7	|
(195)	υμῶν	ομοιωτ
(195)	1	μονω
(195)	μετα ἡ στραπείτο	εστρεφῶν ὅτι
	εἰς ἡ	
(200)	ἐκ τῶν ἐκ αἰ	ἐκ τῶν ἐκ αἰ

Col. II

2. Most likely lemma is $\eta\alpha\iota$ though traces are too broken for certainty.
3. So D Pa. Hes. Stras. IV 13.
4. So D Pa. Hes. Stras. IV 16.
5. $\epsilon\pi\iota\sigma\sigma\rho\alpha\phi\eta$ δε. So D Pa. Hes. Stras. IV 17, after which, viz. $\sigma\tau$, I cannot read e.g. $\epsilon\iota\rho\epsilon\upsilon\epsilon\rho\eta$ but some form of $\sigma\tau$ τοι seems likely after $\epsilon\iota\varsigma$.
7. $\delta\epsilon\iota\upsilon\epsilon$ presumably for $\delta\epsilon\iota\upsilon\sigma\iota$ or $\delta\epsilon\iota\upsilon\sigma\epsilon\iota\varsigma$. Compare Hes. $\delta\epsilon\iota\upsilon\omega\varsigma$ δε $\mu\acute{\iota}\tau\omega$. So also D Pa.
9. So D Pa. Hes. Stras. IV 24.
- 10-12. Compare Hes. $\tau\acute{\alpha}$ $\epsilon\pi\eta$ $\pi\eta\eta\sigma\alpha$ $\delta\iota\sigma$ $\tau\epsilon$ $\tau\alpha\chi\acute{\iota}\omega\varsigma$ $\pi\rho\acute{o}\phi\epsilon\rho\alpha\sigma\theta\alpha\iota$ $\tau\acute{o}\iota\varsigma$ $\lambda\acute{o}\gamma\omega\iota\varsigma$. And Stras. IV 22 $\tau\alpha\chi\epsilon\iota\varsigma$ $\lambda\acute{o}\gamma\omega\iota\varsigma$. Presumably $\tau\alpha\chi\epsilon\iota\varsigma$ is an error for $\tau\alpha\chi\acute{\iota}\omega\varsigma$ and redundant with $\mu\alpha\sigma\tau'$ $\acute{\alpha}\xi\acute{\epsilon}\tau\alpha\sigma\alpha$.
13. So D Pa. Hes. Stras. IV 27.
14. So D Pa. Hes. Stras. IV 25 and note.
15. So D Pa. Hes. Stras. IV 28.

Col. III

1. $\delta\alpha\delta$ looks like part of gloss for $\sigma\phi\upsilon\acute{\alpha}\tau\epsilon\rho\alpha\iota$ (246) $\epsilon\sigma\chi\iota\sigma\iota$ $\mu\epsilon\theta\iota\sigma\iota\alpha$ in middle. Compare Stras. $\epsilon\mu\omega\delta$ $\tau\acute{\omega}\nu$ $\delta\epsilon\iota\omega$.

127. Scholia Minora to *Iliad* E 726-778

P. Yale inv. 840

8.3 x 40.0 cm

Late Second-Early Third Century

This tattered and badly soaked wrap was acquired from Dr. Kondilis in 1931. It contains the lower half of a column of minor scholia written as continuous text with only an oblique dash separating entries. The text was written across the fibers in a practiced, but uneven and unattractive hand that is assignable to the late second to early third century A.D. compare, e.g., Roberts *G.L.P.* pls. 17a and b; the back contained an account. The upper half of the column, which was published by M. W. Haslam as P. Oxy. 44 1158, was found by Grenfell and Hunt in their fourth season at Oxyrhynchus (1904-5). The Yale portion had been crumpled into a ball; a circumstance that occasioned considerable abrasion. The two pieces together form one nearly complete column, 1540 mm. in height, with glosses on *Iliad* E 725-725 (Oxyrhynchus) and 726-778 (Yale); at most there are two lines missing between halves. The Oxyrhynchus portion has a small top margin intact; the Yale portion the bottom margin.

Sigla are as in 125. There are no other published papyri containing glosses for *Iliad* E 726ff.

				περίδρομοι	726
↓	περιφέρει τω	πρόχωρ	χάρτι γε	αὐτὸν περὶ τὸν αἰγῶνα τὰς πε-	726
	ριφίριος	|	αἶμας	τοῦ δακτύλου μάρμαρ (εἰς) αὐτὸν τοῦ αἵ-	726
4	αὐτοῦ	|	ζιγῶν	ἀγχι τοῦ ζιγῶν ἐπισθίμενον	730
	τοῦ ἐμαχλήου	ἀκροδίδω	τοῦτ' ἡλίου	ἀκροδίδω τοῦτ' ἡλίου	730, 732
		τοῦ	|	μαλὰς τοῦ ἡλίου βοῦς τοῦ ἡ-	734?
		ἡλίου	|	οἶδε εἰσφύει ἡ (εἰ) λήτω ἐν-	734, 745
4	δία	ἡλίου	ἐνδὲρ	ἀκροδίδω τοῦτ' ἡλίου	737
	ἡλίου	θεσπεσίαν	ἀκροδίδω	ἀκροδίδω φρίστη μὲν	734, 740
	μὲν	ἡλίου	ἀκροδίδω	ἀκροδίδω ἀκροδίδω ἀκροδίδω	741
		ἡλίου	|	οἶδε εἰσφύει ἡ (εἰ) λήτω ἐν-	745
12	ρε	|	ἡλίου	τοῦ ἡλίου πρὸ-	742
		|	ἡλίου	τοῦ ἡλίου πρὸ-	745, 747
		|	ἡλίου	τοῦ ἡλίου πρὸ-	745
		|	ἡλίου	τοῦ ἡλίου πρὸ-	749
16		|	ἡλίου	τοῦ ἡλίου πρὸ-	749, 750

[illegible]

4. Probably no lines of text are lost between P. 44v. 3151.25 and this line, though virtually nothing is legible.

1. περίδρομος περιφερὴς (w/ [r]), τῆς τροχῆς περιφερῆς ἐστίν is the lexicon 720.
παῖνται δ' ἀργύρεοι περίδρομοι τροχῶν the first after ρ is wide and tilted, possibly ω for ν .

2. Before detecting the approach to the axis, a rather than a dash, one or two dots are written for reference (1). The, or representation of the axis is given 4. The

ὁ δὲ Ἰ. Π. Νεφ. τοὺς ἄρμους τὰ ἐπιτεταμένους ζήλου παρὰ τοὺς ἱπποὺς ἔσας καὶ ζήγας
μίσθων ὑπὸ τοῦ Ἀλέξανδρου

[illegible]

5. Axioms for the ordering of transposable elements. Here, instead of H , we require

10. The Lewis is probably foreign probably he is explaining that the adjective foreign is understood rather than the noun.

2. $u_1^{-1} \delta_{11} = u_1^{-1} \delta_{11} = 1$ and $u_1^{-1} \delta_{11} = 1$.

2. Apparently no more than a paraphrase: 'Թիցիք և ԲԻՐԵՂ և ԵՄ Ժողովը Խորհրդի Բարձրագույն Կրթության Ժողովը'.

4-α). πωλλὰ | λήθισται | τοι κεν. († Πες, ελπίσθαι through D) : θαρρῶς παραιτούμαι.
 Πότες ἀποποιεῖσθαι τοι τὴν ἐλπίδα.

11. 09.08.2019. 10:00. 10.08.2019. 10:00.

Abstract: The authors report on a study of the effects of a 12-week, 120-minute, twice-a-week, group-based, self-help, cognitive-behavioral program on the self-efficacy and self-esteem of 100 women with a history of sexual abuse. The program was designed to help women understand the effects of sexual abuse on their self-esteem and self-efficacy, and to provide them with strategies to improve their self-esteem and self-efficacy. The results of the study showed that the program had a significant positive effect on the self-esteem and self-efficacy of the women. The authors discuss the implications of the findings for the development of self-help programs for women with a history of sexual abuse.

4. (4) $\lim_{t \rightarrow \infty} U(t, \tau) = 0$ for $\tau \in [0, \infty)$, then system (1) is asymptotically stable.

[illegible][illegible]11-12. relaxer amplifier for B. P. amplifier unit.

42. το πληρες προτ προ should be taken to be the 4-35 προ-λεσσαι 743. Could το πληρες be part of a gloss on εαυτο προλεω 744? Cf. T. εσπερως δε εμιν το μεγαλον της φορεσης. Arguing this suggestion is the omission of an oblique dash before προ but not before προλεω, line 24.

12-1.3. Readable letters and spacing suit the following requirements:

Εξέτασε: Δημήτρης Καρανίκας

1.3. φάτος, gloss is shorter than adapted (D) than in 2190 (D) or φάτος (D).

Perhaps $\pi\epsilon\rho\acute{\alpha}$?

14. The gloss $\iota\sigma\chi\epsilon\rho\acute{o}\varsigma$ πατήρ $\acute{\epsilon}\chi\alpha\iota\sigma\alpha$ vs AB D Hes: is *was* king. Perhaps $\acute{\epsilon}$ πατήρ $\iota\sigma\chi\epsilon\rho\acute{o}\varsigma$

15. Let us will be $\pi\acute{\epsilon}\lambda\alpha\iota$ $\sigma\acute{\upsilon}\rho\alpha\sigma\tau\acute{\iota}$. Cf. A Hes., $\pi\acute{\epsilon}\lambda\alpha\iota$ $\sigma\acute{\upsilon}\rho\alpha\sigma\tau\acute{\iota}$ τὰ νύφη μέκου cf. D. ἀνέκχθησαν ἀπο τοῦ παρασλοιθεύοντος.

16. $\acute{\epsilon}\chi\omega\upsilon$ vs D Hes Pa.

17. ἀναλίστατ vs Hes.

$\acute{\epsilon}\pi\iota\theta\acute{\iota}\sigma\tau\alpha\iota$ vs Hes, Pa. Apparently the glossator first wrote $\acute{\alpha}\lambda\iota\sigma\sigma\alpha\iota$ influenced by $\alpha\iota\omega\upsilon$? then wrote $\alpha\epsilon\iota\sigma\tau\epsilon\sigma\tau\epsilon$.

18. Perhaps $\tau\omicron\iota\varsigma$ τῶν $\kappa\epsilon\tau\tau\alpha\sigma\tau\alpha\iota$ | $\acute{\eta}$ $\mu\alpha\sigma\tau\iota\gamma\iota$ $\kappa\epsilon\tau\tau\epsilon\mu\acute{\iota}\sigma\tau\epsilon\iota\tau\epsilon$. Cf. D; τῶν $\kappa\epsilon\tau\tau\alpha\sigma\tau\alpha\iota$ $\acute{\eta}$ $\acute{\iota}\sigma\tau\epsilon$ $\mu\acute{\alpha}\sigma\tau\iota\gamma\iota$ $\kappa\epsilon\tau\tau\epsilon\mu\acute{\iota}\sigma\tau\epsilon\iota\tau\epsilon$.

19. $\epsilon\dot{\iota}\rho\eta\kappa\alpha\iota$ μᾶλλον $\acute{\eta}$ $\epsilon\pi\alpha\iota\sigma\sigma\alpha\iota$: he has said . . . rather than $\epsilon\pi\alpha\iota\sigma\sigma\alpha\iota$. Nothing in the passage with $\acute{\epsilon}\pi\alpha\iota\sigma\sigma\alpha\iota$ $\acute{\epsilon}\pi\alpha\iota\sigma\sigma\alpha\iota$ is restricted in use to Ptolemaic (H. G. 947, Od. 1.491). Alternatively he may have intended $\epsilon\dot{\iota}\rho$ $\acute{\alpha}\iota\sigma\tau\alpha\iota$ or $\acute{\alpha}\iota\sigma\tau\alpha\iota$.

20. . . $\acute{\iota}\zeta\epsilon\sigma\theta\alpha\iota$ possibly $\acute{\omicron}\rho\gamma\acute{\alpha}\zeta\epsilon\sigma\theta\alpha\iota$ (read $\acute{\alpha}\sigma\theta\epsilon\iota$ as a gloss on $\nu\epsilon\mu\epsilon\sigma\acute{\iota}\zeta\eta$ (757), but traces before do not suit $\acute{\iota}\zeta\epsilon\iota$. Alternatively part of the explanation that began in line 19.

$\acute{\epsilon}\zeta\iota\kappa\lambda\iota\tau\omicron$ read $\acute{\epsilon}\zeta\iota\kappa\lambda\iota\tau\omega$. For the substitution of A for μ , see Cognate, $\zeta\epsilon\tau\alpha\mu\alpha\iota$ 1. 104 f. a. $\acute{\iota}\zeta\eta\mu\omega\sigma\alpha$ vs D Pa.

21. $\gamma\epsilon$ vs $\alpha\epsilon$. The form may have been $\acute{\epsilon}\epsilon$ $\kappa\alpha\tau\alpha$ $\nu\alpha\sigma\tau\epsilon\iota\tau\epsilon$ but I have not succeeded in making sense of the gloss. Also possible is $\kappa\alpha\lambda\alpha\varsigma$ $\sigma\acute{\upsilon}\sigma\theta\epsilon$ $\acute{\epsilon}\gamma\omega$ vs AB with a highly-scholared narrator but supplement is rather short and traces after do not suit either another gloss or $\lambda\alpha\sigma\tau\epsilon\iota\tau\alpha\iota$.

22. $\mu\alpha\kappa\rho\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$ vs D Hes Pa.

$\pi\epsilon\mu\pi\tau\epsilon\sigma\tau\alpha\iota$ vs Hes Pa.

24-25. $\acute{\alpha}\theta\alpha\mu$ before the line the glossator has omitted an oblique dash. There is room for more than one gloss. Cf. Hes. $\alpha\theta\alpha\mu$ $\pi\lambda\eta\mu\alpha$ vs AB Pa.

25. | $\kappa\alpha\tau$ perhaps $\acute{\alpha}\lambda\iota\zeta\alpha\mu\omega\sigma\alpha\iota$ | $\mu\epsilon\tau\eta\theta\epsilon\iota$ vs Hes $\mu\epsilon\tau\eta\theta\eta\sigma\alpha\iota$ Pa.

128. Commentary on the *Odyssey*

1. 4. 2011 11:55

251-169-49-175

www.pearsoned.com

This script was purchased in Egypt in 1931 and was originally published by U. M. Parassaghi in *Hefte Nr. 28* (1975) but also subsequently in *Wagbinger Jahrbuch für die Altertumswissenschaft* N. F. 2 (1976) 26-101. W. Lippert reconstructed the text somewhat differently, offering more plausible supplements. My examination of the papyrus supports Lippert's text which for the most part is reproduced here.

The hand is an informal rounded type, similar dated no later than the middle second century AD, written along the fibres. Only the bottom margin survives. The back contains a text of uncertain nature, most likely a list of names. The surviving text contains commentary on three lemmata two from *eth. 2. 330-335* (126-30). The lemma to which the first two lines belong cannot be identified but the second line 1 is apparently independent (*eth. 2. 330*) separated from its context by a small space, and the third line 11 is *cf. apud theophrastum in almageste eth. 2. 415*. The commentary which is undoubtedly complete at the end of this column. The only preserved text on the right is the high sloped line 11. No key has been added above at line 4 in the same hand. Total script is written at line 4. The commentator offers little information about his text, but he does cite Philo of Byblos 11, whose *Cheraxia* is mentioned in *eth. 2. 330*.

3 καὶ οὐ γὰρ οὕτως αὐτῷ
 ἡχαιεὶ οὕτως·
 4 μετὰ τοὺς ἀνέμους αὐτῶν· ἡδίστον·
 5 ἄρα ἡ φῆσι· ἔσται αὐτῶν ἡδίστον
 6 τὰς αἰῶνας αἰῶνας· ἡδίστον·
 7 γὰρ ὡς ἀρχαῖα τοῦ εἰδέναι
 8 ἡδίστον· ἡδίστον· ἡδίστον· ἡδίστον·
 9 πᾶσι τοῖς ἀνέμοις αὐτῶν· ἡδίστον·
 10 τοῖς ἀνέμοις αὐτῶν· ἡδίστον·
 11 ἡδίστον· ἡδίστον· ἡδίστον· ἡδίστον·
 12 πᾶσι τοῖς ἀνέμοις αὐτῶν· ἡδίστον·
 13 πᾶσι τοῖς ἀνέμοις αὐτῶν· ἡδίστον·

16 σχηματίζουσιν καὶ τὸ "αἰχλὶ
 ροῦτο δὲ πρῶτος "Αχαιοὺς ὄϊροι
 αἰὼς ἦν εἴ γὰρ ὄν ἔλαφον
 τοῖ Πατρόκλοι πεσόντες
 ἀλλὰ τὸς Φιλομηλεῖδην
 γέβροι βασιλεῖα δαυστρίῃ.

I [ai, low oblique broken vertical stroke; II [ai, low oblique trace, a or μ, ν; III [ai, low sloping trace, π; IV [ai, high upward trace, connected with upper left part of ε; V [ai, vertical with decorative serif and oblique extending from midline; low sloping trace below, probably all part of ε; low rounded trace followed by low oblique; a, χ, μ.

1-2 The lemma is uncertain. It is not from the speech of Menelaus at *Od.* 2.333-50 (repeated at p. 121-41) the only clue ὁσῶς, might as easily point to Odysseus' return from Troy as to Telemachus' return from Sparta.

3. γέβροις κομῆσσα C. M. Parawongkorn restored κομῆσσα alone and suggested that "each lemma" was in ἐσθῆσι. To my knowledge this is the only known occurrence of ἐσθῆσι in a hypomnema. But the real point of reference to Aristotle is the manner of young that deer bear, so that γέβροις is essential to the lemma (Luppe, 100). The longer restoration will produce a lemma about two letters in excess.

4-5 "Ἀφροδίτη δὲ φησὶν ἔλ. Cf. *Ant. Hist. Ant.* VI 29 v. 37b¹ τῆς οὐλῆς ἢ ἔλαφον; δὲ ὅτι μὲν ἐπὶ σελὶ ἐν ἡλῇ δὲ τῶν ὁρμήων τῶν δαίμων καὶ δέω. This passage has attracted the attention of other commentators on Homer, cf. Schol. E, H, Q, T on *Od.* 8.191 and Ford, 1495.21.

5-6 οὐ καὶ οὐ πᾶσι [πληθύνουσιν λέγεται τὰ γέβροις in Luppe. For οὐ καὶ οὐ, cf. Schol. B on *V* 155, *P. Flor.* 112.1a. C, *Od.* 11.18 Parawongkorn suggests καὶ οὐ [παρὰ] μέμφεται, but the expression καὶ οὐ μέμφεται is unparalleled in the Homeric scholia (Luppe, 101).

7-8 ἐξ ἱδρύος Φιλομηλεῖδην ἐπύλαιον a lemma longer than the Φιλομηλεῖδην suggested by Parawongkorn is demanded to bring the lemma into ecthesis and to complete the thought. Lines 14-17 make little sense as explanation unless ἐπύλαιον is included in the lemma.

9-10 [τις] "ὥς Πατρόκλου" κατὰ τὸν Φιλομήλην, ὅς σ' ἔειπε Φιλομήλει γενεαλογεῖ W. L. For the construction γενεαλογεῖ κατὰ τινος, compare, e.g., *Athen.* VIII 290b Νεσσεας δὲ . . . Ἀσθιδόου καὶ Ἀλατόου σ' ἑὸν γεν. Against G.M.F.'s restoration (ὅς ὡς τινος) τῶν Πατ. (σάβανον) Φιλομήλην δὲ, *Περὶ Θερραλίας* γάρ it may be objected that (1) the name of Φιλομήλη is required to make the gloss explicable and (2) the only title known for Philoctetes' work is *Θερραλικά* (*Athen.* VI 264a = Jacoby *FGH* 601 F2). It should not be surprising to find a treatise on Thessalian matters discussing the genealogy of a local hero.

10-16 For the reconstruction compare, e.g., Scholia *Q*, V on *Od.* p. 134 ὁ Φιλομηλεῖδης ὡς Φιλομήλει τις ὁ γὰρ Πατρόκλος καὶ δέχεται θελοῦσθαι ὡς Φιλομήλει εἶδος, ὅτι τὰ ἀπὸ μητέρων οἱ σχηματίζονται ποιητῆς, καὶ ὅτι τὸ ἀπεφορμασθαι αὐς οἰσίν ἦν ἐπὶ Πατρόκλῳ καὶ ἐπὶ ἱερῶν κρατερῶν, ἀχόροντα δὲ πάντες "Αχαιοί", καὶ ἐν Ἰακώδῃ δὲ (*P* 670-1) λέγειν "εἴτε τῆς ἐπειγῆς Πατρόκλῳ δειλοῦ μνησάσθω". And *Isid.*, on δ. 343 (1498. 511.) οὐ γὰρ εἰώθε σχηματίζουσιν πατρωνίας ὁ ποιητὴς ἐν μητέρων. Cf. also *Ap. Soph.*

α. Φιλαργεΐδης. *Et. Mæg.* s.v. Ἀργεΐδης 1195-5ff. *Schol. H* on p. 134 *Schol. V* and *Schol. M* on l. 341. For a further discussion of epic derivations of names from the mother see I. Kowen, *Parthenon* (1971) 50ff. note 38.

18-19. ἄλλο τὸν Φιλαργεΐδην ἄνθρωπος βασιλεὺς ἀντιπαύει for Φιλαργεΐδης as the king of Lesbos see *Schol. P* on *Od.* 2. 342 and *Fast* 1195-343. φασὶν οὖν οἱ ἀκριβέστεροι ἄνθρωποι βασιλεῖα τὸν Φιλαργεΐδης ὅς τοις παύεται εἰς πόλιν προσπαλοῦμενος ἐπὶ τὸ αἶτόναι ἐς τοὺς Ἀχαιοὺς ἐπὶ προσορμίσσοντας.

Translation

3-19. Having put [her fawns] to sleep, Aristotle says that she [sometimes] bears two. So [the plural] *παύεται* is [not] used inaccurately.

[He whistled] Philomeleides (from a challenge) some refer this to Patroclus, according to Philostrate (who traces him from Philomela) but contrary to custom is the fact that the [poet] never fashions a patronymic from [mythoi] and all the Achaeans were filled with joy is [unappropriate], for they would not have rejoiced at the fall of Patroclus. [But] Philomeleides must be understood as the king of Lesbos.

129. Shorthand Commentary

P. Vult. Inv. 526

14.2 x 29.5 cm

Plate XV
Late Second Century

This papyrus was purchased from Dr. Konchios in Cairo in 1931 along with a number of other papyri, most of which were from the Fayum. It contains parts of two columns from a version of a Greek shorthand commentary that is no longer extant, written along the fibers and sparsely set out. Both top and bottom margins of about 3.0 cm. survive; the back is blank. The hand is a good-sized, medium-sized, rounded capital, sloping to the right, preserving bilinearity except for *rho* and *phi*. It is a type of book hand usually assigned to the second century AD; compare, e.g., P. Oxy. 17, 2620; however, the slight tendency towards square style (*nu* and *chi* are sometimes rather broad) suggests a somewhat later date—at the end of the second or even the beginning of the third century.

The commentary appears to have been organized—to judge from the bottom of column II where line beginnings are completely preserved—into tetrads with the main element set above each entry and an outline of 1-2 letters. Six signs emerge from the left column, written opposite the second or third member of the tetrad (see photograph). Because there are substantial lacunae in both columns, the exact number of lines per column is uncertain—at least 45, no more than 45. However, if the organization into tetrads is consistent throughout and not a combination of tetrads and pentads, the most reasonable reconstruction is 45-line columns of 9 tetrads each. Neither the signs nor the composition of the tetrads coincides with those found in H. J. M. Milne, *Greek Shorthand Manuals* (nos. 2562 or 2563) nor with any fragments listed below.

For Greek shorthand manuals in general, see Milne, *op. cit.*, and H. Buge, *Griechische Tachygraphie und Tachyche Notizen* (Hildesheim 1974) and by the same author, *Die Entzifferung Griechischer Tachygraphien* (Kurzschritte aus dem Coesener Papyrihandsammlungen, 50, 1976).

The following fragments of shorthand commentaries have been published since Pack² (1965):

P. Ant. 208 (part of P. Ant. 4 = Pack² 2764).

P. Ant. 209 (part of P. Ant. 6 = Pack² 2734).

P. Oxy. 31 (2808).

P. Oxy. 36 (2752).

Text no. 5 in ZPE 6 (1970) 27-59, also from a non-extant version of a commentary which is organized into columns of 8 tetrads like this text; but to judge from the

28	ⲛ	[
	] ⲛⲁϥ.	[
	] ⲛⲁϥ.	[
	] ⲁⲉ	[
32	] ⲛ	[
	(ⲁⲛⲁⲃⲗⲁⲅⲉⲣⲁⲓ	ⲥⲓⲭⲉ ⲓⲓ
	] ⲛⲁϥ.	ⲛ ⲟⲩⲓ
	] ⲛⲁϥ.	ⲥⲓⲕⲁⲓⲃⲁⲣ
36	] ⲛⲁϥ	ⲣⲟⲓⲣⲁⲛⲧⲓⲟⲩ
	ⲛ	ⲭⲟⲩⲙⲁ
	ⲛⲁϥ.	ⲁⲓⲡⲁⲙⲓⲧⲟⲩ
	] ⲛⲁϥ.	ⲓⲓⲧⲁⲓ
40	] ⲛⲁϥ.	ⲟⲩⲁ ⲓⲓⲧⲁⲓ
	] ⲓⲓⲧ	ⲧⲁⲩ ⲟⲓ ⲁⲓⲧⲁⲩ ⲧⲁⲩ ⲧⲣⲟⲩⲟⲩ
	] ⲟⲣⲟⲩ	ⲁⲫⲓⲥⲧⲱⲥ
44	ⲡⲣⲟⲧⲁⲣⲟⲩ	ⲃⲓⲡⲁⲅⲉⲣⲁⲓ
	ⲛⲉⲧⲁⲣⲟⲩ	ⲓⲫⲓⲥⲧⲁⲣⲁⲓ
		ⲁⲟⲗⲟⲗⲓⲓ

Column I

N.B. I have not always provided estimates for the number of letters missing at the beginnings of lines, because I am uncertain whether the arrangement into tetrads is maintained throughout.

1. ⲛ on the main element will have started 2-3 letters to the left of the break. Compare, e.g. M 457 *μᾶλλον*, M 434 *αἰργον*.

2. ⲁⲓⲡⲁⲙⲓⲧⲟⲩ no letters are missing but initial kappa is badly broken. The column inclines considerably to the right. The final two entries of the column begin four letters further left than this one.

3. ⲫⲟⲓⲣⲁⲛⲧⲓⲟⲩ ⲁⲓⲧⲁⲩ will fit.

4. ⲓⲓⲧⲁⲓ the word should be missing only one letter at beginning, *ἀλῶετα*?

10. ⲉⲗⲁⲩⲉ ⲉⲗⲁⲩⲉ, less likely *ἑῶⲛ*.

11. ⲛ probably the main element.

Column II

6. ⲓⲓⲧ main element, apparently not followed by another entry. Cf. M 720.

8. ⲁⲗⲗⲁⲗ ἁλλόμενοι or *νπ.*? So M 115.

10. ⲃⲟⲩⲗ ⲃⲟⲩⲗᾶⲧⲉⲥ or *νπ.*? So M 614.

11. ⲫⲟⲗⲁⲅⲉ main element. The initial letter either ϕη or ρη. Possibly *ϕⲟⲗⲁⲓ*, *μⲁⲗⲟⲓ*?

13. ⲉⲧⲓⲩⲓ cf. M 103, 270, 644.

16. ⲉⲓ ⲁⲫⲓⲥⲧ main element.

17. ⲙⲁ ⲟⲩ: the middle letter is illegible, but the possibilities are limited, *μᾶγον*, *μαῖός*, *μαρός*.

21. ⲁⲙⲁ ⲓ main element, cf. M 259.

23. ⲥⲓⲭⲉ ⲓⲓ: either *ⲥⲓⲭⲟϥ* or *ⲥⲓⲭⲟⲓⲥⲓ*.

38 [] et al. usually a broad badly broken border, up or min. hollowed by
intrusion of rib, then a rounded flange, up []

41. For the actor the *trópos* it looks as if originally the main element was the *utroque* i.e. *πόλ. δι' τρόπος* i.e. as if the orator could not read his exemplar and left a gap. These faint notations to have been added to yield *τομὰς τὸν τρόπον*. This was again altered to *τομὰς τὸν τρόπον* and *τομὰς τὸν τρόπον*. In the *trópos* for *tróπος*. But the number of corrections suggests that there are no delusions visible.

15. *read* after a horizontal dash before the entry, like the type used for the oblique case. Turner 15.11.11. p. 111. of unknown frequency

afflictions were quite common: see C. Bonnet, *Studies in Magical Amulets* (Ann Arbor, 1950) 74-94 and A. Delatte, *Monne* *Revue* 15 (1914) 75-88.

6. ἐμπόσεις since the passage is concerned with the attack of various demons, Diodot suggests reading ἐμπόσεις comparing A. Delatte, *Année. Athén.* I 243.7 ἐμπόσεις vs. δαίμονες or καταποσεις, comparing *ibid.* 247.4 καταποσεις vs. δαίμονες.

ἐποφάσας following the noun τῆς is more likely to belong to a compound adjective than to another noun (i.e., ἔπος), but options are limited. The two most likely are ἐποφάρης or ἐποφάρης. Since it is a commonplace that demons and evil spirits are upon people during sleep, compare PGM 10.36-40 περίμας . . . ποιοῦσα τὸν ἀνθρώπον ἐπιδόμας ἢ ἐπιδόμας ἢ ἐπιδόμας τὸν ἄνθρωπον ἢ ἀλλοιωμένη φέρων ἢ ἐπιδόμας καὶ ἐν ὕπνῳ καὶ ἀλγὺν ἔχει also A. Delatte, *Année. Athén.* I 110, 13-14 and 243, 22-26. ἐποφάρης which is known only from Manetho, *Apolotheon* 4.254 ἐπιδόμας ἐποφάρης, seems a suitable restoration. Alternatively ἐποφάρης which occurs as an epithet of Dionysius in *AP* 9.524.21 might refer to the sort of demonisation invoked in love charms to prohibit the beloved from sleeping until she should come to the lover, see, e.g., D. Wuttmann, *Bonner Jahrb.* 105 (1984) 72.

Since ἐποφάσας formal word order in magic texts precedes a series of adjectives before a single substantive rather one adjective precedes, the text follows compare PGM IV 2704-5 cited at 4-5 above; therefore a word like φαρμακός in περίμας is required.

7. ἐκφῶς δαίμονας compare, e.g., PGM 17.16 ἢ ὅσα τεφλά δαίμονα ἢ καὶ φῶς ἢ ἀλβία ἢ ῥωβή.

9-10. καὶ ἀπο πάσης πόσεως τωμάτων the restoration is conditioned by the apparent concern in this part of the text with illnesses. Compare *J. Kohn* (inv. 651.2-3) (in B. Wuttmann, *Philologus* 107 (1981) 158) ἐφαπείν τὸ βίον καὶ τὸν περὶ αὐτὸν πόσεως καὶ τωμάτων.

11. ἐπιδόμας for the meaning of 'demonic visitation' (LSJ) compare PGM V 104.71 πῶς δαίμων ἐπιδόμας καὶ αἰδύμας καὶ ἐπιδόμας καὶ ἐπιδόμας καὶ χερμαδός καὶ ἐπιδόμας καὶ πῶς ἐπιδόμας καὶ μύστας ἢ ἐπιδόμας and IV 2705 cited above. The meaning of 'epidormism' is also possible, perhaps in the sense of infection of illness, which would make this parallel to lines 8-10 above.

Translation

Protect the woman woman, lord, from all evil acts [and from every] visitation [of a demon] and [each] apparition [belonging to Hekate and from [every] attack of a ghost and [from every] onslaught [of spirits appearing] in sleep [or] mute demons [and from every] epileptic fit [and from all] epiplex and [from every disease] of the body and from [. . .] enchantment [. . .].

131. Oracular Response

P. Yale Inv. 661

12.5 x 1.7 cm.

Third Century

This narrow strip of papyrus contains an oracular response to a person contemplating a journey. The text is written across the fibres in a practised style assignable to the third century and is apparently meant to be iambic trimeter. The back contains scant traces from a document that was presumably cut for reuse. *P. Akert* 14 offers a parallel text.

ὦ Ζεῦ σοὶ δίδωμι πρῶτον τί τι χιετέρω
 πυθέου πρῶτον καὶ ἐπειγῶντι ἢ ἀπειγῶντι

For a discussion of oracular questions and responses with a bibliography see *P. Vindob. Worp* 1.¹

Δημήτριος ἀγνήτ τοῦτον εὐλήφατ φίλον
 τὸν τῆτ ἀληθείατ (σοὶ) χρησόμετ ὀγμοθῶτ ὅποι
 τι πρῶσαι, ἔσται σοὶ ἐπειγῶντι

3. Read ἐπειγῶντι

1. Δημήτριος ἀγνήτ for references in *parva*, see G. Bonatti, *Lexicon Theonymicon mythologicum antiquum* (Milan 1971) s.v. Δημήτριος 224-6. Demeter was, from the time of Herodotus (ii 59, 156) associated with Isis, who is more appropriately concerned with travellers (see e.g. *P. Oxy.* 11.1392, an Isis or theology, at 61 she is called πλοῦτος ἡγία, at 64, κελευστή, at 15 and 71, ὁμοίωμα—see also 121-4).

2. For¹ this is unmetrical and awkward grammatically.
 ὅποι written at the end of this line, but is surely intended as the first foot of the next, which otherwise would lack one foot from the trimeter.

¹ I am indebted to G. M. Parkeglen who provided a preliminary transcript with some notes for this text, the form in which it now appears to me.

3. *παύσσεαι* see P. Abert. 14 for the use of *παύσσεαι* and *παύσσε* in connection with a journey.

ἔπειτα ἀσπυροχόρπει if the shift from imperative to indicative is significant, I suppose the thought to be analogous to the proverb "well begun is half done."

Translation

You have received this propitious oracle of truth from Holy Demeter. When you have learned where you are going, go on and you reach your goal.

¹ L. F. Fikberg et al., *Chemotaxonomy of Gramineae*, vol. 1, *Identification*, 1967, 27-28.

Column I	Column II
→	
3	3
4	4
5	5
6	6
7	7
8	8
9	9
10	10
11	11
12	12
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82	82
83	83
84	84
85	85
86	86
87	87
88	88
89	89
90	90
91	91
92	92
93	93
94	94
95	95
96	96
97	97
98	98
99	99
100	100

11.5. Note the trace of a horizontal bar above *ταροι* (column II).

Col. I

3. [Ἀριστάρχ. εἰ. τίποτις ἐξ ἔχει δύο τὰ στήθια, εἰς τὴν καθαρὸν, οἷον Ἀριστάρχειος. καὶ εἰς τὴν, οἷον Ἀριστοτελικὸς (530.11-15), καὶ [ιστέον δὲ ὅτι ἐν δύο μέτεσι τοῦ λόγου θεωρεῖται τὰ στήθια. εἰς τὴν ἀνόμοιοι καὶ ἀντωνυμίες, οἷον Ἀριστάρχει, Ἀριστάρχειος, ἑμοῦ ἑμός (531.32-33)].

Col. II

1-11. [ἐπεὶ γὰρ γένεσι λέγεται αὐτὸν ἀνδρείωτατος εἶναι τῶν βλαβάρων, ut sim. (X. Dion. Thr. 635b 5-8) συγκριτικὸν δὲ ἵσται τὸ τῆς συγκρίσεως ἔχον ἑστὸς πρὸς τὸν ὀνομαστικόν, ὡς Ἀχιλλεὺς ἀνδρείωτατος Ἰάσων, ἢ ἵσται πρὸς πολλοὺς ἑταρογενεῖς, ὡς Ἀχιλλεὺς ἀνδρείωτατος τῶν Τρώων (27. 335)]. Slightly longer restoration along the same lines are also possible.

11-1. [ποσὴ the letter before the break certainly appears to be *alpha* rather than a flipped and ligatured *omega*, as ποσὴς δὲ τίποτις τὸ συγκριτικὸν [ἔχει], which is expected from the parallels (cf. e.g. 373.5 ποσὴ τίποτις τῶν συγκριτικῶν, τριῶν) is not possible. Also below line 6 τὴν εἰς suggests that a feminine synonym for *τύπος* is being used here. Perhaps *πῶσις*, although it normally means grammatical case, it is used by Aristotle (*Topica* 136b 30) to refer to the comparative forms. E.g., ποσὴς δὲ πῶσις: τὸ συγκριτικὸν [ἔχει].

4-6. [τὴν τε εἰς] *ταροι*, τὴν τε εἰς *παρ* καθαρὸν καὶ τὴν εἰς [παρ, οἷον οἱ κατ. (X. Dion. Thr. 635b 8-11) τῶν δὲ συγκριτικῶν τίποτις εἰσι τριῖς, ὁ εἰς *ταροι*, οἷον ἀξίωτος, βραδύτερος, καὶ ὁ εἰς *παρ* καθαρὸς οἷον βελτίω, καλλίω, καὶ ὁ εἰς *παρ*, οἷον κρείσσων, ἥσσων (27.6-24.2)].

7-9. *βραδύτερος*, *βραδύως*, *βραδύσων* presumably three comparative formations for *βραδύς* are being cited. cf., e.g. ἴσται τι πρωτότυπον ταχὺ, εἴτα ταχέστερον, ταχέστατον.

ἐλάσσων . . . καὶ πάλιν βραχύτε, βραχύτερος βραχύτεν, βράσσων . . . 32-35. βράσσων is added erroneously. The ancient grammarians thought it came from βραχύτε rather than βραχύτε. See P. Chantraine *Dictionnaire étymologique de la langue grecque* Paris, 1968: 1 s.v. βραχύτε.

3-5 ἐλαχέτ() ἐλάσσων it is possible that three forms parallel to those for βραχύτε were generated here: i.e., ἐλαχέττερος, ἐλαχύτεν, ἐλάσσων, but I find no indication in the grammarians that the first two forms (which do not occur) were ever mentioned, even in error.

133. Medical Prescriptions

P. Yale inv. 564.4

A 4.7 x 7.2 cm

B 3.7 x 7.1 cm

Plate XVI
Third Century

The front of this papyrus contains 112. Writing is across the fibres running in an direction opposite to, but right side up with respect to that on the front. The hand is a medium-sized, rather heavily made cursive comparable to Souter *Photographia* I, no. 43 (Cat. 27), a document dated to 218 AD. It should probably be assigned to the first half of the third century AD. An upper margin of 2.0 cm. survives, but both sides and bottom are broken away. Only a few letters seem to be missing from the ends of the lines, but a considerable amount from the beginnings, so that the purpose of the prescriptions is now lost. For a discussion and list of medical papyri see M. H. Marganne *Pharmacopée thérapeutique des pharmaciens grecs de l'école d'Asclépiade* (Geneva, 1981) to which add E. Voulgaris *BASP* 18 (1984) pp. 1-4.

+ περὶ σῆς ἀφ' ἧς ἐστὶν
; ἡ γὰρ ἀσθενὴς ἐκ τῆς ἀφ' ἧς ἐστὶν
 ἐκ τῆς ἀφ' ἧς ἐστὶν ἐκ τῆς ἀφ' ἧς ἐστὶν
+ ἀφ' ἧς ἐστὶν ἐκ τῆς ἀφ' ἧς ἐστὶν
 ἐκ τῆς ἀφ' ἧς ἐστὶν ἐκ τῆς ἀφ' ἧς ἐστὶν

2 | ἡ γὰρ ἀσθενὴς ἐκ τῆς ἀφ' ἧς ἐστὶν 3 | ἡ γὰρ ἀσθενὴς ἐκ τῆς ἀφ' ἧς ἐστὶν 4 | ἡ γὰρ ἀσθενὴς ἐκ τῆς ἀφ' ἧς ἐστὶν 5 | ἡ γὰρ ἀσθενὴς ἐκ τῆς ἀφ' ἧς ἐστὶν

1. ἀράμβητ see V. Garza, *Aegyptus* 36 (1957) 85 on the medicinal uses of cabbage, see also Galen NH.42-3, the elder Cato, *De re rustica* §156-58 and Dioscorides II 121-22.

2. |...ελίσσας possibly ἐπελίσσας, but initial traces are more suited to ἀγγε- or even πέλγυ.

3. Traces are broken, but a form of δισσεία seems more suited to context than a form of ἀησάματος.

4. ἐψημάτος see Garza, *op. cit.* 82.

5. |...τρον ὁ ἰατρίος presumably a liquid measure was stipulated.

134, Paigania

P. Yale inv. 1206 col. vi

20.0 x 16.5 cm

Early Fourth Century

The final column from a very fragmentary papyrus containing the last six columns of a roll measuring 75.0 x 16.5 cm (as published by G. M. Parássoglou in *Hellenika* 27 (1971) 251-3 with a plate). The papyrus, purchased from Maurice Nahman in 1931, is said to have come from Tebtunis. The earlier portion of the roll seems to have contained a series of magical charms and spells for the most part too fragmentary to recover.¹ Beginning at the bottom of col. v are eight quasi-medical prescriptions at least three of which appear to have a panchreonic intent (vs 1-2, 7-8, 9-10). They are similar in style and content to P. Lond. I 321 (= PGM VIII) 168-192, p. 59ff. (reprinted in Dols-Kranz, *Varia* 11 (21-22) twelve prescriptions that bear the title *Δημοκρίτου Παιγανία*. The relationship of these to the pseudo-Democritean corpus, quasi-magical in nature, which circulated in the Hellenistic period and later is discussed by M. Wellmann in *Abh. d. Preuss. Akad. d. Wiss.* (1921) nr. 4, 26ff. Much of this lore can be found also in Callimachus, *Philostratus* and in *Dioscorides*. The London *σαύματα* are on a variety of subjects: 'to make bronze appear gold' (1), 'so that a coal would light the fire' (3), 'so that an old woman will not talk or drink a lot' (5), 'to drink a lot and not get drunk' (9), 'to be able to screw a lot' (11), while the Yale set seems to concentrate on the erotic and the sympotic.²

The text is written in a large, bold upright hand very like P. Oxy. IV.2227, a chancery style dated to c. 400 BC on which see G. Cavallo, *Aegyptus* 45 (1965): 243 and Tab. 12. It is set out in a manner characteristic of medical prescriptions with a space left between items and a line drawn below each. No other punctuation occurs. The back is blank.

- αρακίψαι καὶ μὴ ἀμακίψαι παράη
βαλαστία ἐκίψαλη χρίε τῇ ἐσφίρ.
—
ἐν βαλαστίῳ εὖτα ἐρίσθαι πρὸς πε-
τροῦ αρωτῶσα θλίψας ἐς τῇ ἐσφίρ.

¹ E.g. 1-4 φίλτρον ἢ ἄνωγ' ἁγίασμα καὶ Διὸς καὶ Ἑρμῆος φιλίωμα ἢ τοξόφορος εἰ γαστρὶ. Undoubtedly the papyrus must have contained a large number of these fragments placed below each line as they are properly published.

² So little remains of the text at the present time that their original character is hard to identify as *σαύματα* (magical charms) or *σαύματα* (magical charms). They were first published by Parássoglou and I have translated them here.

- γλυκεῖα ἐμπέζετε· θαψάτε χθελιδὸν λαοῦ
 χθελὶ τῷ αἰζούρῳ
 ...
 ἐν σιμ|πύσιω μῶ|χην γεγεσθαι εἰνό-
 5 ληγεο λίθοι· βόλε ἐς τὸ μισοῦ
 ...
 ὄζροι θρημὶ ποιῆσαι· ψηφοῖς περὶ
 σος βόλ' ἐν (αἰ)τῶν.
 ...
 πρὶν πάλαι βραχὺν πελαίετι
 12 αἰετίζοντο σπέρμα πρῶτον

2 Head ἀγοφύλω 24 Head εσφίω 44 Head αἰα 5 Apparently it was first suggested by a scholar over three centuries ago and is again selected after 4 Head χυε 5 βολα 6 περ 11 Head βραχὺν, πελαίετι

1-2 C. M. Patasoglou thought τῶν γεγεσθαι to be a speech against authority here (see which see Alex. Trall. 2.38) and suggested that the word order might make better sense if reversed (i.e. ἀρραίψαι αἰετὶ μὴ εσπείψαι). However, several other comedies offered deal with erotic matters (especially Louc. 3.1 to which the lines are also ascribed), so it is not unreasonable to expect a similar situation here. According to Pliny NH 32.139, cynicism inhibit *fel domesticus* (i.e. the liver of the cynid *genitalibus inhibet*). If the brain of the cynid was also considered an aphrodisiac, the word order can stand; the meaning will then be 'to induce debauchery and not to wall again'. Forms of εἶπω in comic contexts normally refer to sexual positions (see J. Henderson, *The Maculate Muse* [Yale, 1975] 22 and 174ff.) but Aris. Th. 1187b, excused by Bentley's ὁραεῖται αἰετὶ παραίετι ἡπαφελήματα provides a good parallel for ἀραεῖται (use of the male member).

4-5 ἐρέσθαι in the sense of 'whit' is possible (but αἰρεσθαι may have been intended).

5-11 For θαψία see Thes. 17 for the extraction and 1453 on its properties.

7-8 C. M. Patasoglou suggested μῶσθι μῶσθι (to drink because one of the results of doing late can be rabies with its associated madness). However, the context reading seems to be μῶχην τῶν γεγεσθαι. Debut. Aris. Th. 138 ἐπεὶ ἐλπίετι καὶ σπασσιν εὐδελὸν ἐν τῷ σπέρματι ἐργασσέσθαι ἐγγράσσει ἡπαφίετα ἡπαφίετα λίθοι ἐμβολίω τῷ οἶνῳ ἀπὲς τοῦ συμποσίου ἐκμίσθω. (It even more explicitly, Manuel Philes, *De antiquissima proprietate* 317-8)

οἶνω δὲ αἰετίζοντο ὁ αἰετὶς λίθοι.
 πρῶτον περὶμαρ ἐξέγειται τοῖς φίλοις

The variant offered by the papyrus, to throw a stone into the midst of the symposium rather than into the wine, brings to mind the apple of discord at the Wedding of Peleus and Thetis or the tale of the Spartans the number of whom Cadmus reduced by casting a

stone into their midst causing them to fight with each other. The intent must be mischievous in the nature of a practical joke in this case, as it seems to be in lines 9-11. For dogs biting stones see Plato *Rep.* 359d and Arist. *Hist.* 1406^b 28.

11-12. Compare *P. Lond.* I 321 = *PC.M.* VII. 192-3 πολλὰ ῥιζοῦν δένανθαι στροφάλια περρηκύντα μετὰ δὲ τοῖς ῥιζοῖς γαίαναι καὶ τὸ σπέρμα πεπέρως τρίψαι πρὸς 191-2 ριζοῦν δὲ θάλας πέπερι μετὰ μέλιτος τρίψαι χυτὸν τὸ πρᾶγμα. Similar prescriptions are common, see, e.g. *Galien.* I 4 484 *Colu.* IX 46. Ovid *Ars. Amat.* 2.417. Petronius 138.

Translation

To induce detumescence and not swell again anoint your loins with the beam of an electric ray

To slobber to someone at the bath squeeze a tick from a dead dog against your loins

To have intercourse with a woman anoint your genitals with juice of a deadly carrot

To cause a fight at a banquet throw a dog-bitten stone into the midst

To turn your ordinary sex throw small hot pebbles into it

To sew a lot drink in advance celery and rocket seeds.

135. Writing Exercise

P. Yale inv. 1251

12.0 x 11.0 cm

Second/Third Century

This coarse scrap, which was said to have come from Aboung, contains the upper portion of a column of letter extracts from well-known authors doubtless copied as a writing exercise. The hand is large and rounded with rather unusually formed letters similar to Turner 644AA, pl. 5, *Song of the Nile Boatman*, and can probably be dated no more accurately than that piece. However, the writer has taken care to ornament his crude letters with decorative knobs and serifs. The writing is across the fibres; the front ... contains fragmentary accounts mentioning the name Kānōbē, 'Apamēnē' and the date *ἡνδραύθε* is *ἔτος* of an unidentified emperor. Upper and side margins remain, but the bottom is broken off, and there are traces in what seems to be the same hand of another column to the right. The extracts are separated by a short space; left in the text, an apostrophe is written in line 7 to indicate elision, but also after *ἡνδραύθε* in line 8 with perhaps the same (though here erroneous) intention, once the next word begins with a vowel. For a list of school texts see G. Zalusky, *Septuagint* 41 (1961) 160-215, see also P. J. Parsons, *ZPE* 6 (1974) 133-139 and M. Chassigne and S. Winkler, *Journal de Science* 1 (1974) 201-215, both with extensive commentary and bibliographies. For writing exercises see E. G. Turner, *BIB* 5 42 (1985) 67-68, and his discussion of P. Ryd. 1.51 cited in note 2-4 below. See also P. Beller, 'Anthologia Palatina 9458: The Alphabet and the Calligrapher: Examination in the Coptic Script-form', *RSPT* 193 2 (1982) 6-7. For exercises with non-orthodox, see P. Merroux, *OLP* VI-VII (1975-1976) 305-307.

This papyrus was first published by G. M. Parosoglou in *Heftemika* 27 (1974) 242-43 with a plate.

†	αντιπαλλόμενος σπάρτασθησάτω χρημάτων ἐλάσσει σθ' ἐ ^u χιτωσδεφέλαξ	η'	ἀπὶ πολλῶν μὲν ὁ ἄνδρες Ἀθηναῖοι χρημάτων ἐλάσσει ἀβροχίτων δὲ φέλαξ	4
1	θηροζυγοσάμψι μέτωπος ἦμος δ' ἡμετέρι φάσθι δροδοδάστωλοι	!	θηροζυγοσάμψι μέτωπος ἦμος δ' ἡμετέρι φάσθι δροδοδάστωλοι	4
h	η ασορνεταδεξί εσσαιμυρμενός αλαίφωποι		ἦμος ὄρνυτ' ἄρ' ἐξ ἐν- νῆς εἰς ἄντ' μένος Ἀλαίφωποι μὲν	h
12	δαίσοντες [		δαίσις [	12

1 Head ὁ. 2 Head ἐλάσσει. 3 A small σ was later added high in the line between ρ and χ. 4 Head θηρ. 5 Head ἡμετέρι. 6 Head δροδοδάστωλοι. 7 Head ὄρνυτ'. 10 Head εἰς. 11 Head Ἀλαίφωποι.

1-11. *Dem. Olynth. 1.1* ἀπὶ πολλῶν ὁ. ἄνδρες Ἀθηναῖοι χρημάτων ἐμὲ ἐλάσσει νομίζω. It had no parallel for passages of Demosthenes copied as school exercises, but there are several examples of lines of the ptolemaean *Ad Demosthenem* so written, see ZPE 24 (1977) 110 (or 61, ZPE 22 (1976) 1011, (or 325 and ZPE 25 (1977) 53 for 450, P. Hyd. 150 (= Pack² 274), which is a sentence from *De Corona* 30 written 12 times is not a school exercise (see E. C. Forster's discussion in *Wu. Hef.* 13 [1956] 236-238). It seems possible that this papyrus, given the relative rarity of the literary texts copied and the care taken to ornament letters, may represent an exercise for someone learning to be a scribe, not just learning to write.

4-6. *Anthol. Pal.* 9.538 ἀβροχίτων δ' ὁ φέλαξ θηροζυγοσάμψιμέτωπος. This hexameter verse provides a slightly more sophisticated means of practicing the alphabet: it contains all twenty-four letters. For its use in Coptic scribal education, see P. Belet's remarks cited above. For alphabetic exercises in general see Pack² 2613, 2671, 2671-2681, 2701-1, 2713, 2730-2743; Zolotare 1-16 and Mertens throughout.

9-11. *Homer Od. 6* 1-2: ἦμος δ' ἡμετέρι φάσθι δροδοδάστωλοι ἦμος ὄρνυτ' ἄρ' ἐξ ἐννῆς ἄρ' αἰς μένος Ἀλαίφωποι. For the introduction of the delta before rho in δροδοδάστωλοι as well as αἰ before ὄρνυτ' see Gignac, *Grammaire* 1.110. For other examples of Homeric lines copied as exercises, see Zolotare and Mertens.

11-12. οὐδέτις οὐδ' Παρίνοχ-η identified this as a line from Xen. *Symp.* 1.9: οὐδέτις αἰετὸς οὐδ' αἰετὸς ψυχὴν ἐπ' ἐκείνῃ. I do not find other lines of Xenophon so copied and while the traces are not unlike too little remains for certainty.

136. Fragment of a Lexicon

E. 9.6/45 invs. 11:20

4 5 3 4 (2 173)

Neurological Complications

This coarse and dirty scrap was acquired from Maurice Salmon in 1931, its provenance was given as Telbass. The front contains traces of an account, the back a list of words beginning in *ni*, arranged in no particular alphabetical order beyond the initial letter. A short gloss of no more than one line appears to have been written to the right of each word, from which only 1-2 letters remain.² The hand is a practised, upright rounded type similar in style though more heavily formed than GEMM, pl. 17, *Sappho*, P. 102v. 101231, assigned to the second century AD. I should judge it to be the work of a professional scribe rather than the product of a schoolboy.

The words themselves are a mixed lot: some are Homeric, but the list is not confined to epic or even poetic words. For example *sempa* is known only from Jeremiah 15 and 670.6859. The list contains nouns and adjectives cited in the nominative singular and verbs listed in this indication, third person singular. For a similar type of lexicon see P. Michel 2.173 a third-century BC word list in *delta* and *Papiri letterari greci* no. 33 a 34 in *edit*.

	.....	εαζ
↓	..... rδ	φϛ
	ν	κωζ
I	ν	φνωι
	υ θβι	(
	νζστς	σζ | :
	μωθρεο	|
II	πσμρλ	ν |
	ιημω	τ |
	νεαταρ	|
	σωχολης]
12	λε| : |πτωε	[
	μηχεργα	{
	μαξ)	(
	.. [

¹ It has been suggested that the glaucous mgs. have been named *Euphaea* which written in Greek letters I cannot decipher but in these cases where initial letters are visible the name *Euphaea* I can recognize the last well.

2. $\pi\epsilon\theta$ or possibly $\pi\epsilon\theta\zeta$ 3. $\pi\epsilon\theta$ or $\pi\alpha\theta$ 4. Head $\pi\iota\sigma\sigma\epsilon\iota$ 10, 11. Before what I take to be glances, a large I-shape, rather like the $\iota\sigma\theta$ used for $\delta\epsilon\sigma$ in documents. Too large for a rough breathing $\iota\sigma\theta$.

5. ω , $\theta\epsilon\iota$ very broken but possibly $\nu\eta\theta\epsilon\iota$. Not in Hesychius. According to Pollux the word was not used by Attic writers (Pollux 7.12).

6. $\pi\iota\sigma\sigma\epsilon\iota$ $\pi\alpha\iota\epsilon\iota$, $\rho\eta\sigma\sigma\epsilon\iota$ Hes.

7. $\pi\omega\theta\epsilon\iota\alpha$ $\pi\alpha\theta\epsilon\iota\alpha$ $\delta\epsilon\alpha\theta\epsilon\iota\alpha$ Hes.

8. $\epsilon\iota\sigma\sigma\epsilon\iota$ (see infra). The word which appears to mean 'fallow land' does not occur in Hesychius.

9. $\epsilon\eta\mu\alpha$ ($\lambda\omega\mu$) $\epsilon\phi\alpha\sigma\mu\alpha$ Hes.

10. $\pi\iota\sigma\tau\upsilon\rho$ $\pi\omega\mu\alpha$ $\theta\epsilon\iota\sigma$ η $\beta\epsilon\tau\omega\mu\alpha$ Hes.

11. $\pi\alpha\chi\iota\lambda\eta\iota$ $\acute{\alpha}$ $\mu\epsilon\lambda\epsilon\iota$ $\beta\epsilon\tau\epsilon\lambda\epsilon\iota$ $\acute{\alpha}$ $\chi\epsilon\eta\sigma\tau\epsilon\iota$ Hes. The word first appears in tragedy.

12. $\pi\epsilon\zeta$ $\lambda\epsilon\tau\alpha\varsigma$ there is room for nothing larger than $\iota\sigma\theta$ in the break, so presumably either $\pi\iota\sigma\tau\epsilon\iota$ or $\pi\epsilon\alpha\tau\epsilon\iota$ was written though neither is attested. However, a form of $\pi\eta\alpha\tau\omega\iota\varsigma$, $\eta\omega\epsilon\iota$ may have been intended. $\pi\eta\alpha\tau\omega\iota$ is glossed in Hesychius.

13. $\nu\eta\chi\alpha\tau\epsilon\iota$ $\kappa\alpha\lambda\iota\mu\epsilon\tau\acute{\alpha}$ Hes.

Indices

Roman numerals refer to column numbers. Square brackets indicate that a word has been substantially restored; words completely restored in text have not been indexed; round brackets represent words expanded from abbreviations in text; an asterisk indicates that a word is not recorded in *LSJ* or *Supplement*. 100v = verso 100; 1r* = 107 (unnumbered fragment).

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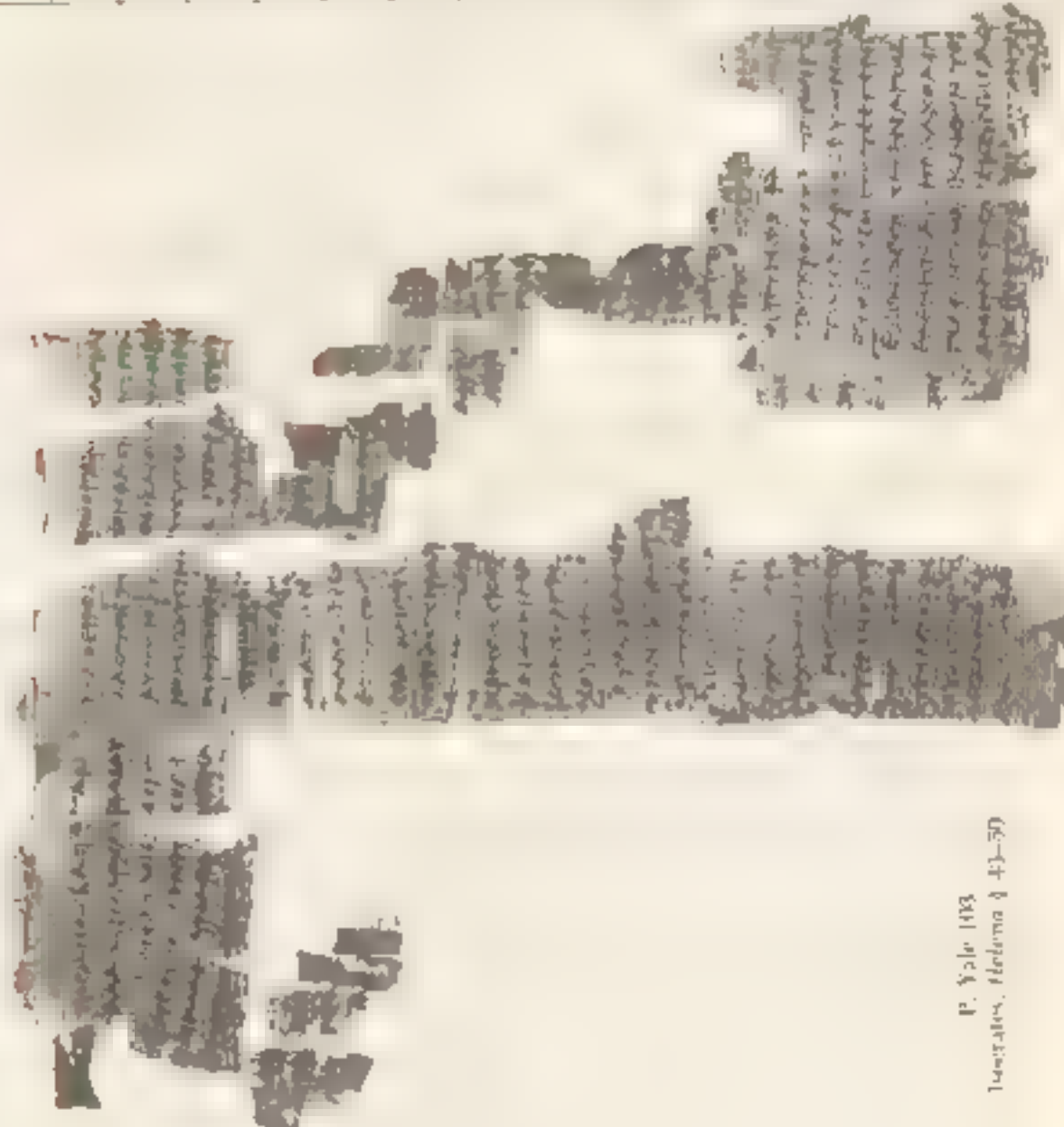
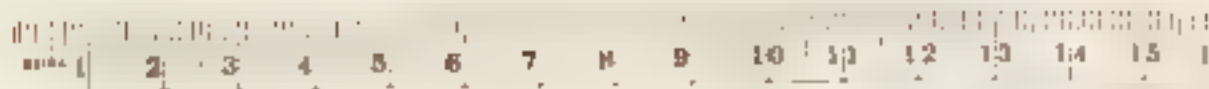
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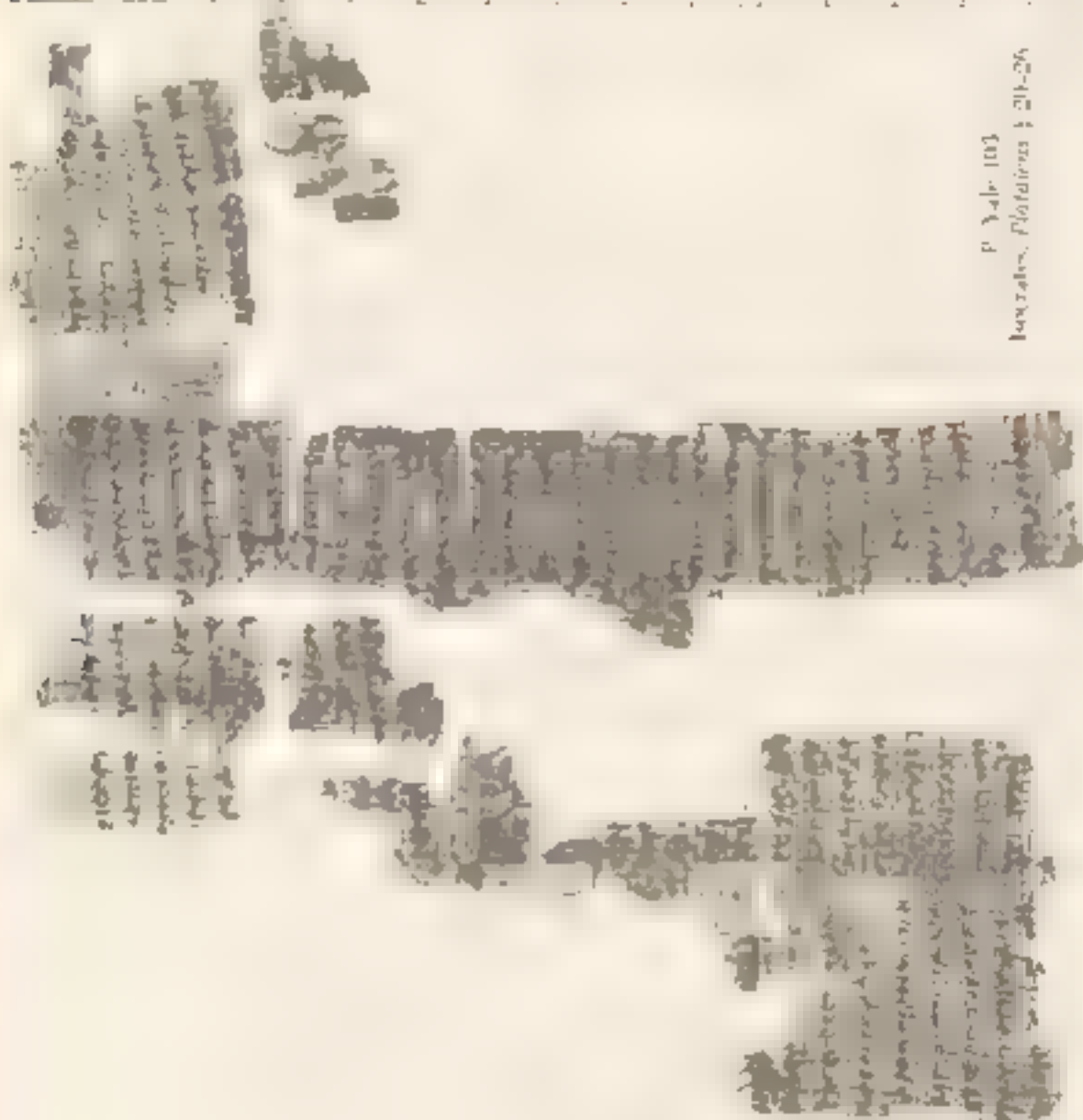
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PLATE I

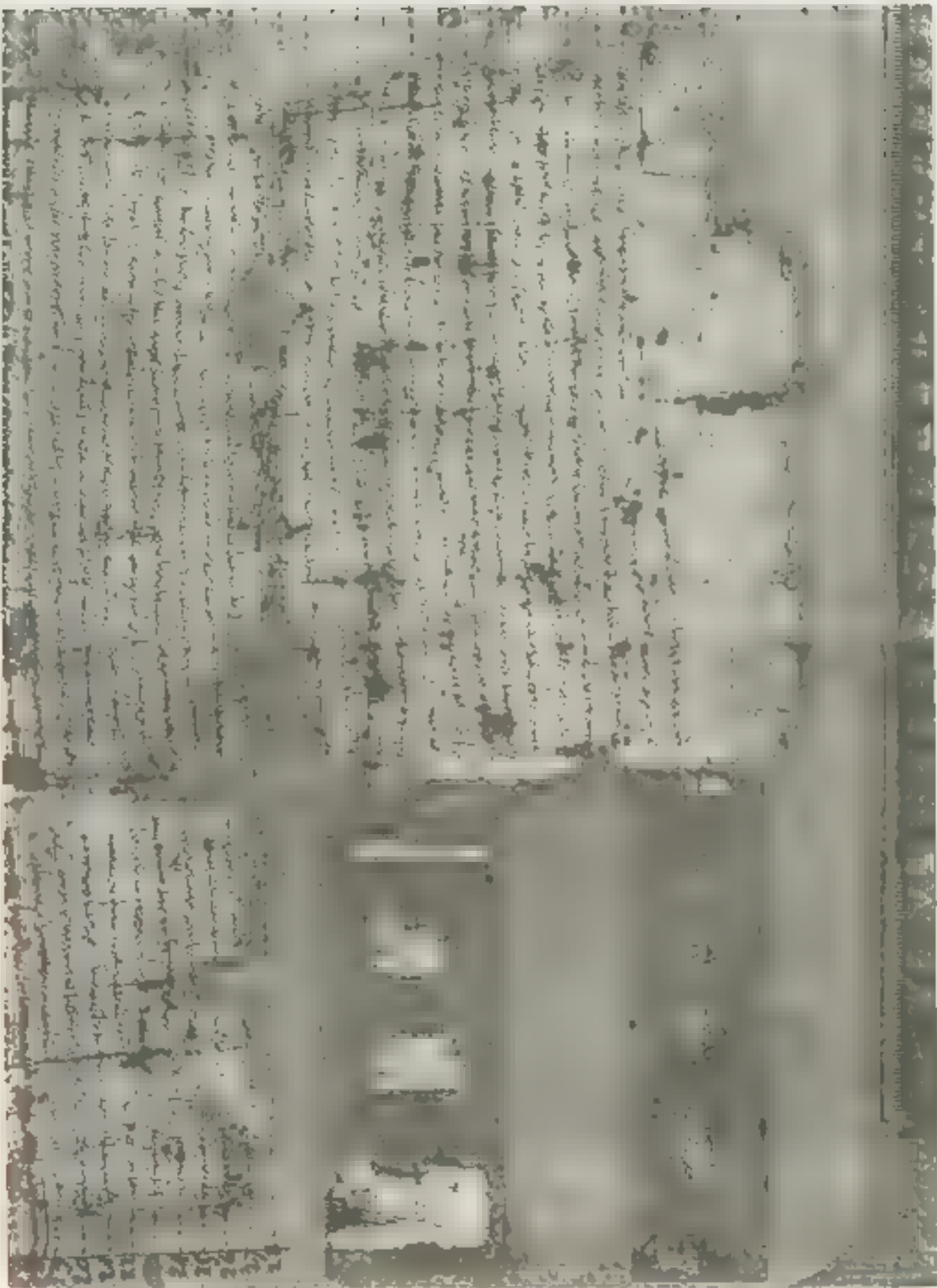


P. Yale 103
Trigonotus, Hiedema 4 43-50

PLATE II



P 346 103
Luxor, Plateaux 121-26



Elmer A.

1. The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics.

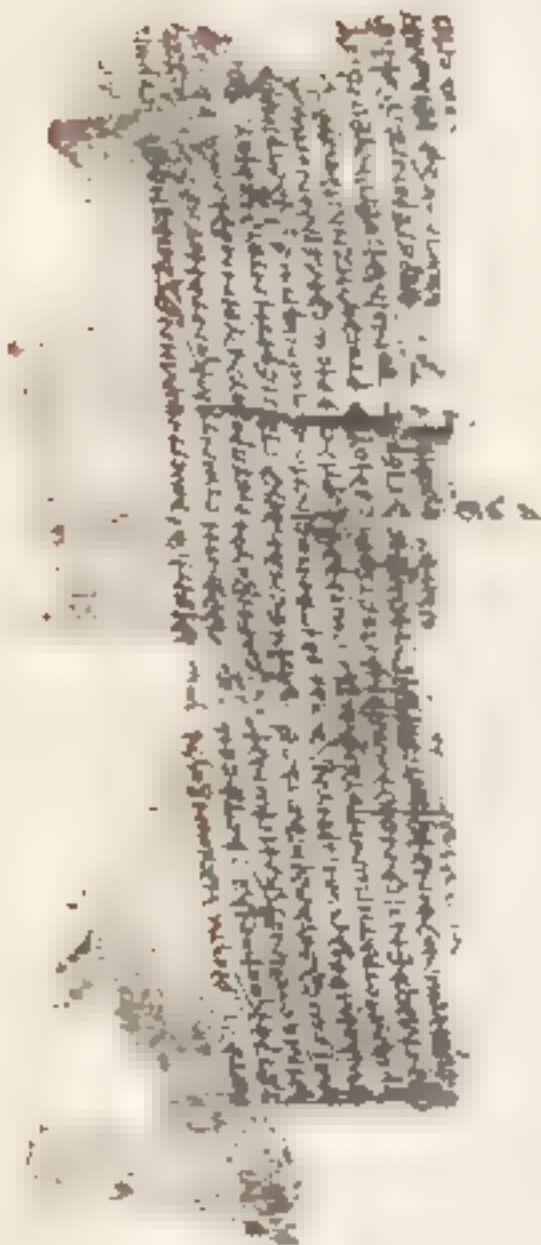
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$$I = \int_{\mathbb{R}^n} |g| \, d\mu = \int_{\mathbb{R}^n} |g| \, d\mu_1 + \int_{\mathbb{R}^n} |g| \, d\mu_2.$$

PLATE VI



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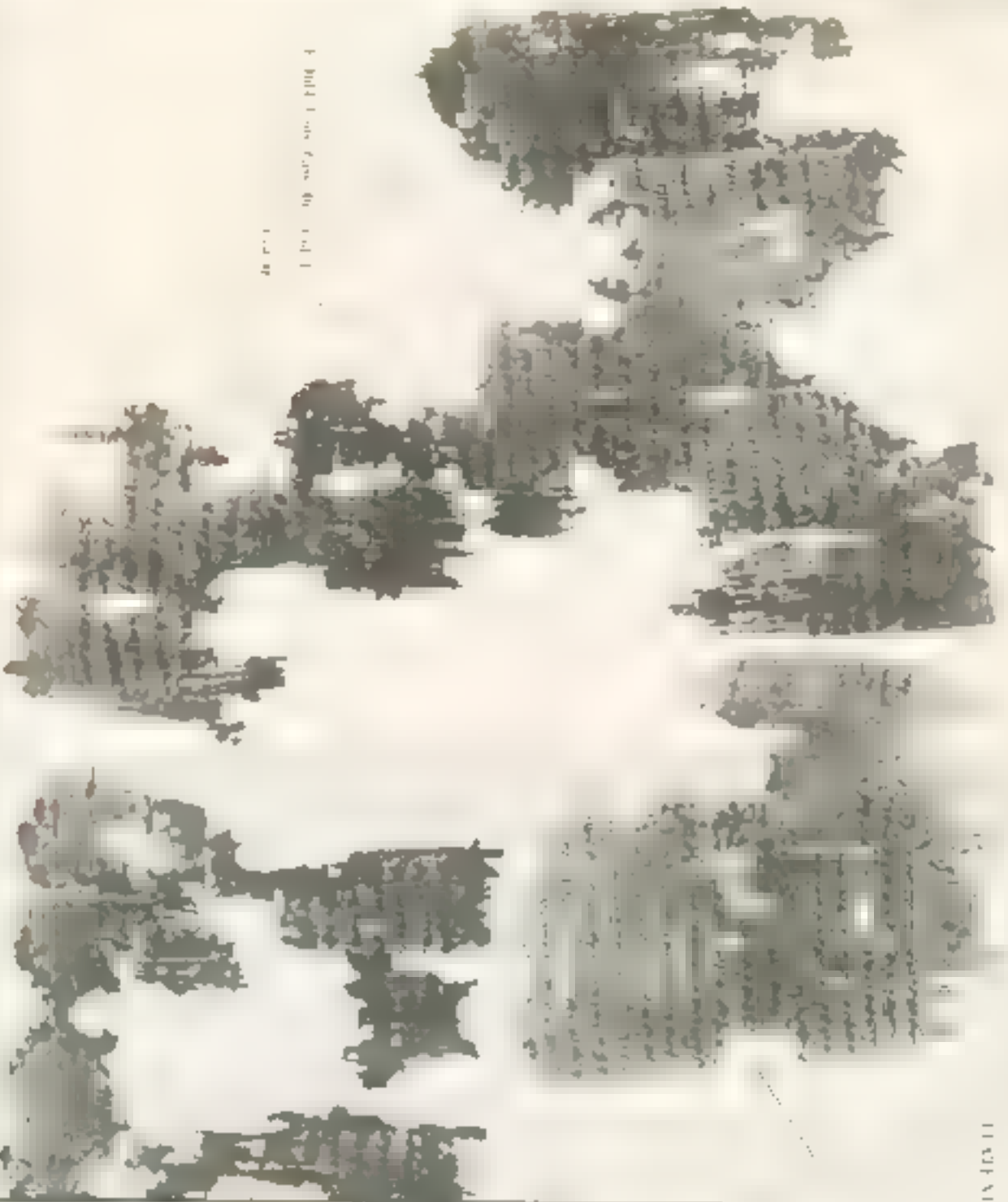


Fig. 1. The forest scene.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

PLATE VIII



Fragment 1 and Fragment 2

cm 1 2 3 4 5 6 7 8 9 10 11 12

Replaced fragments
P. 1111, line 10

PLATE IX

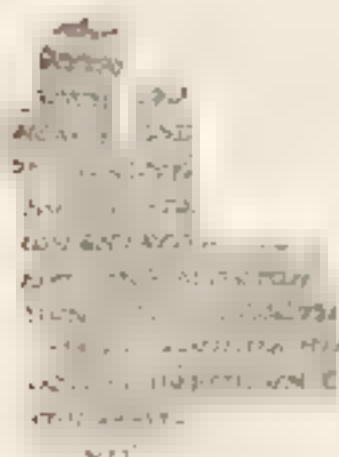
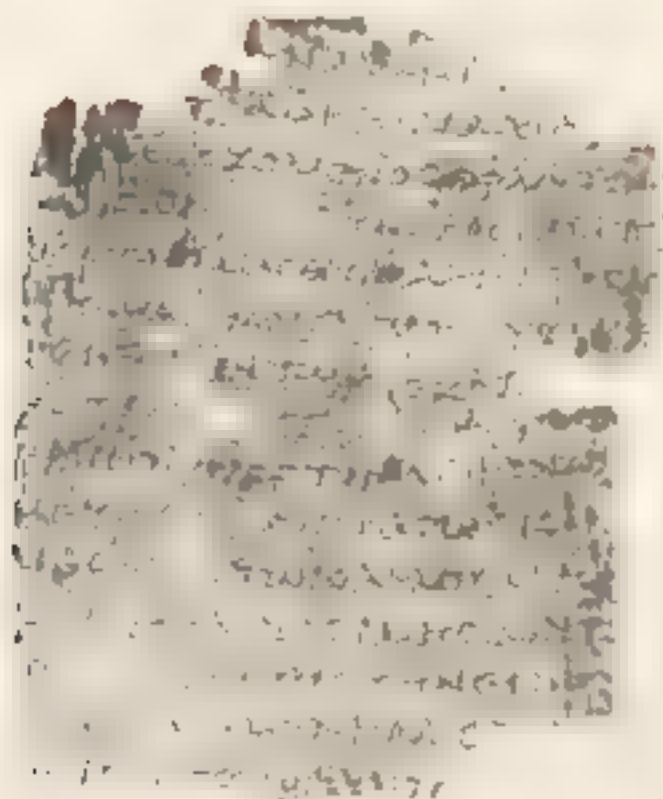


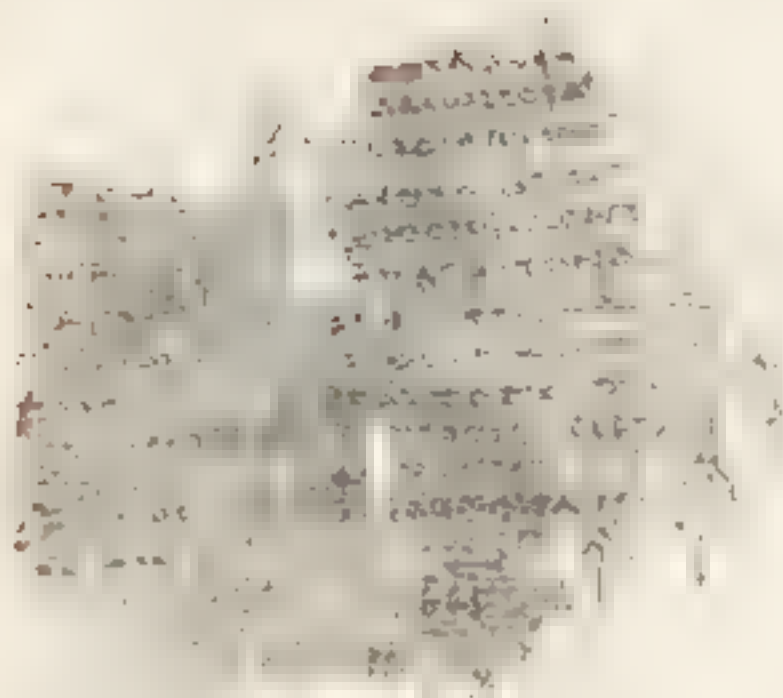
PLATE X



Scale of measurement in millimeters

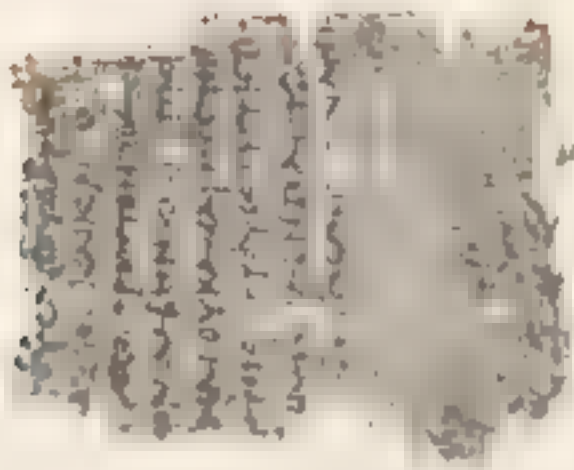
1 2 3 4 5 6 7 8

PLATE XI



P. 547 411

PLATE XII



P. Vind. 123



P. Vind. 122

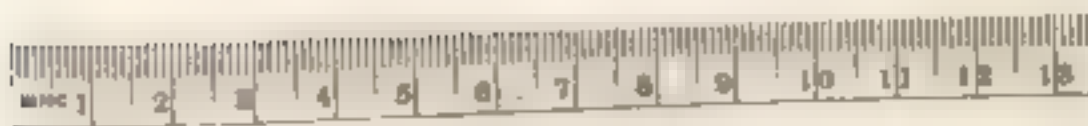


PLATE XIII



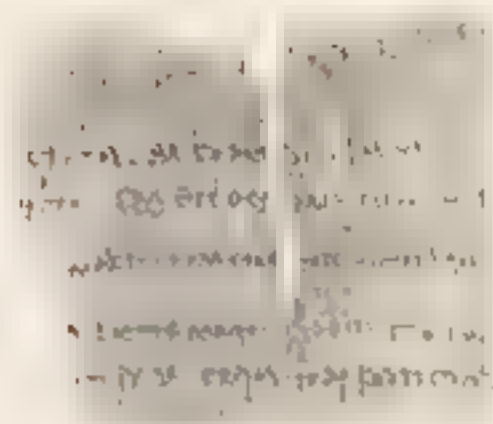
PLATE XIII



PLATE XV



Pl. Yale 132



Pl. Yale 132



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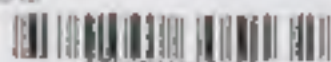
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